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Why Students of Medicine Should Select the Homœopathic School.

The Prize Essay in the Medical Century Competition and the Essays obtaining Second and Third Places.

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"By Homœopathic medical education is implied the mental habit of thinking in Homœopathic language, the *sine qua non* for successful practice."

"If any prospective medical student desires to practice tomorrow what he learns in the colleges today he must be trained and educated in a Homœopathic school."

"Our colleges are under the supervision of the Intercollegiate Committee of our national organization, the American Institute of Homœopathy, and in them is taught all that pertains to the great field of medical learning and, in addition thereto, Homœopathic medicine."

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WHY STUDENTS OF MEDICINE SHOULD SELECT THE HOMŒOPATHIC SCHOOL.

BY THOMAS G. M'CONKEY, M. D., SAN FRANCISCO. CAL.

Every year over 5,000 young men and women decide upon medicine as a career. Among these there must be many who are undecided which school to select, with which to become identified, and who will be grateful for any suggestions that may aid them in making a decision.

This essay is written to present some of the reasons why the decision should be for the homœopathic school. It seems also fitting to speak of the importance of taking the medical course at the college avowedly teaching the homœopathic system; for it is well known that there are many students who believe in the doctrine, yet take their medical course in one of the old school colleges. Mere accessibility accounts for this in most cases, but this is of small moment when compared with the imperative necessity of a homœopathic medical education. By homœopathic medical education is implied the mental habit of thinking in homœopathic language, the *sine qua non* for successful practice. The fact that some of the most illustrious members of the school have been graduates of old school colleges does not militate against the foregoing. They became worthy disciples of Hahnemann in spite of their allopathic teaching rather than because of it.

Fifty years ago there were but two homœopathic colleges, and these with limited facilities and no prestige. Today there are twenty, each of a high standard, furnishing better facilities for obtaining a general medical education than the average old school college. There are probably few if any allopathic schools with superior resources and stronger faculties than have our homœopathic colleges. The American Institute of Homœopathy, which, since its organization in 1844, has exercised a singularly judicious control of homœopathic interests, and itself has grown from a membership of forty to more than two thousand, is

supreme in authority, especially in the matter of medical education. It was the pioneer in the movement for a four years' medical course, and for a high educational standard in the entrance and graduation requirements. The statement that the standard and teaching is of a higher average order than in the 123 allopathic schools is well within the truth. These twenty colleges are well distributed from Boston to San Francisco, and are, therefore, easily accessible. In addition there are in the United States eighty-four general hospitals, sixty-one private hospitals, fifty-eight sanatoriums, fifty-six dispensaries, all avowedly homœopathic, and sixty-six other institutions, State, municipal, etc., wherein homœopathic treatment is employed. Many of these 325 institutions, especially the general hospitals, require resident physicians or internes who are naturally chosen from the graduating classes of the homœopathic colleges. The motto of the new eductaion, "We learn things by doing them," is observed in a medical course by the opportunities for clinical practice by the student. The smaller classes, besides ensuring a much closer personal contact with the professors on the part of the student, increase not only the chances for individual preferment during the course, but for hospital and other appointments on graduation.

While the commercial spirit is not compatible with the sacred and philanthropic character of the medical calling, it is not only proper for the student to consider the bread and butter aspect of the question but his duty as well. If the field is already overcrowded, he owes it to himself, as well as to those in it, to choose some other calling. To the question: Is the medical profession overcrowded? there can be but one answer. If we take the total of all schools there is a great surplusage of graduates every year. As a consequence, many are obliged to abandon the practice in spite of the great expenditure of time and money in fitting themselves for it. Many others with an income less, and more precarious than that of a skilled workman in almost any industry, eke out an unsatisfactory existence. This is especially true in the cities. But in spite of this recognized excess of physicians of all schools, there seems to be an actual dearth of homœopathic physicians. It was of sufficient importance to be taken up

by the American Institute of Homœopathy at the Cleveland meeting in June, 1902. The following quotation from the Transactions is pertinent:

"The demand for homœopathic physicians throughout the United States far exceeds the supply. Thousands of small cities, towns and villages are unable to secure the advantages afforded by the homœopathic system of medical practice. Demands for graduates of this school of medicine are constantly reaching our twenty medical colleges. The demands for physicians come from every State in the Union. Especially is this true of the Southern and Southwestern States, into which thousands of people in quest of pleasure, health and business are going every year. The American Institute of Homœopathy, mindful of her obligation to the public, not only calls attention to this public need, but also to the fact that there are twenty medical colleges in the United States, thoroughly equipped effectively to teach all branches of medicine and the science and practice of Homœopathy. These colleges earnestly solicit and will welcome young men and women of good, moral, physical and mental endowment, possessing a high school education, or its equivalent, with an elementary knowledge of Latin. Those who come from districts having but few homœopathic physicians will be especially welcome."

In view of the general impression of the overcrowded condition of the medical profession, this appeal will come as a surprise to most people. But a little reflection will explain this seeming anomaly. There are in round numbers 125,000 practicing physicians in the United States, according to Polk's Register. Estimating the population at 80,000,000, this gives one physician to 640 people. Of this 125,000 about 15,000 are of the homœopathic school, or one to 5,333 people. In some communities where Homœopathy has been adequately represented it is not unusual to find fifty per cent. of the population patrons of Homœopathy. And what is very significant there will be a larger proportion of the educated, travelled and moneyed classes among these. This is a matter of observation only, but it is probably a conservative statement of the case.

In 1901 there were 230 graduates from the homœopathic colleges. This number is not ade-

quate to make up the loss by death and retirement from various causes among the 15,000 practitioners. Recalling the fact that there are thousands of communities in the country, especially in the South and West, that is virgin soil, as far as Homœopathy is concerned, the official appeal quoted should not occasion surprise. Let no one suppose that this appeal was prompted by any feeling that Homœopathy is on the decline. It has an aggravating way of disappointing its enemies in this respect. During its century of existence it has been the unwilling but imperturbed patient of learned doctors, pronouncing audibly the gravest prognoses, times without number; and yet never before has its influence been so potent or the attitude of its enemies so respectful. What is to be feared is a partial acceptance of the doctrine resulting from a superficial study and a desire to engraft it on old school therapeutics. There is a hygienic use of medicine and a palliative use of medicine that is perfectly compatible with the homœopathic curative use of medicine. But so-called "rational therapeutics" and homœopathic therapeutics are not compatible. He who attempts to combine them betrays at once his unacquaintance with the spirit of the homœopathic doctrine. An authority in the school in materia medica and therapeutics has said: "The college must take the lead in presenting Homœopathy, like any other natural science, as a series of independent doctrines, as a philosophy. I deem it more important that the student should be thoroughly grounded in the underlying principles than in acquiring a stock of keynote symptoms, important and essential as this is."

It will be interesting and profitable to critically examine some of these underlying principles enunciated by Hahnemann in the light of our present knowledge. First a few words concerning Hahnemann and his medical environment. He was a regularly educated physician of great learning and very uncommon general culture and literary attainments. Sir John Forbes, one of his old school critics, said of him in 1846, three years after Hahnemann's death, when the opposition to Homœopathy was most bitter:

"No candid observer of his actions, or candid reader of his writings, can hesitate for a moment to

admit that he was a very extraordinary man, one whose name will descend to posterity as the exclusive founder of an original system of medicine, as ingenious as many that preceded it, and destined, probably, to be the remote, if not the immediate, cause of more important fundamental changes in the practice of the healing art than have resulted from any promulgated since the days of Galen himself. He was undoubtedly a man of genius and a scholar, a man of indefatigable industry and dauntless energy."

Hufeland, the Nestor of orthodox medicine in Germany, spoke of him in 1801 as "one of the most distinguished physicians in Germany." Jean Paul Richter, a contemporary, speaks thus: "Hahnemann, that rare combination of philosophy and learning, whose system must eventually bring about the ruin of the ordinary receipt-crammed heads, but is still little accepted by practitioners, and rather shunned than investigated."

Hahnemann by general consent had attained a position in the profession which entitled him to criticise prevailing methods. While realizing that prevailing methods in general did more harm than good, he was impressed with the fact that there were certain remedies used in certain diseases with such results as left no room for doubt that in these cases at least real cures were effected. This he observed in the use of mercury in syphilis and Peruvian bark in malaria, or "marsh fever," as it was then called. Hahnemann, like Bacon and Boyle and Sydenham before him, realized the immense importance of increasing the number of these "specifics." A casual observation in Cullen's Materia Medica, which he was translating, gave him the clue to his discovery as the falling apple did to Newton. From this observation it occurred to him that provings of drugs upon healthy persons might furnish a knowledge of their specific properties; and that the administration of drugs in cases presenting symptoms similar to those the drug produces in the healthy subject might be the law of the application of specifics. His hopes of rendering the medical art more simple and certain were raised, and he set himself with "his dauntless energy and indefatigable industry" to collect from the writings of ancient and modern medical authors all the in-

stances bearing upon the subject, and to verify by instituting experiments first upon himself and then upon other healthy persons whom he could persuade to join him in these self-sacrificing labors. The further he advanced in such investigations and inquiries the more he became satisfied of the extensive application of his therapeutic law.

From 1790 to 1805, fifteen years of the prime of his life, were devoted to constant, exhausting labors of this nature, "for when we have to do with an art whose end is the saving of human life any neglect to make ourselves master of it is a crime." Actuated by that noble sentiment, sure of the truth of the great principle he had discovered—with all the incidental testimony of history to support it—with the positive results of a long experience to confirm it, he presented his views and the results of his labors to the profession in an essay of wonderful logical power, of the utmost moderation in expression, full of almost tender persuasion, and of the noblest enthusiasm.

The treatment of Hahnemann by his colleagues for attempting to give certainty and precision to therapeutics forms a melancholy chapter in the history of medicine, but it does not stand alone. Harvey was denounced as a quack and even held to be demented because he demonstrated the circulation of the blood. His book announcing his discovery was unable to pass censorship in England, and, therefore, appeared in a foreign country. Sydenham also was calumniated for efforts to improve the medical art. Hahnemann's teaching was even more revolutionary than either Harvey's or Sydenham's, for its success meant the annihilation of all the cherished methods of traditional medicine. He begged his colleagues to investigate it, and if it were found better than the old method to use it for the good of mankind and to give God the glory. Instead, they called him an impostor and attacked his character and his motives.

Time has shown that Hahnemann was right in his condemnation of the practices in vogue in his time, for they have all been abandoned or are in process of abandonment. Up till the year 1840, seldom did an anti-homœopathic work appear which did not violently reproach Homœopathy for its rejection of

blood-letting. But let an old school authority bear witness to the influence of Hahnemann in reforming medicine. In 1899 there appeared a pamphlet under the imprint of the American Medical Association which was sent broadcast over the country with the evident purpose of dealing the "solar plexus" blow to Homœopathy. It attacks the personal honesty of Hahnemann and his followers, but surprising as it may appear this sentence occurs: "Homœopathy has done a noble work; it has served its purpose well. Look back a hundred years to the time of its birth, and contrast the methods of practice then in vogue with those which are in favor today, and tell me whether a stupendous revolution has not been wrought, and largely through the instrumentality of Samuel Hahnemann." Evidently the value of the pamphlet as an anti-homœopathic document with such a sweeping concession lies in the implied inference that Homœopathy as a medical system is a "has been."

Dr. William Osler, who wrote the article on "Medicine" in the New York Sun's series on the 19th century's progress in great subjects, says: "The century has witnessed a revolution in the treatment of disease and the growth of a new school of medicine. The old schools, regular and homœopathic, put their trust in drugs, to give which was the alpha and omega of their practice. For every symptom there was a score of medicines—vile, nauseous compounds in one case; bland, harmless dilutions in the other. The new school has a firm faith in a few good, well-tried drugs; little or none in the great mass of medicine still in general use." In the same article he attributes "above all to the valuable lesson of Homœopathy, the progress in the battle against polypharmacy or the use of a large number of drugs (of the action of which we know little, yet we put them into bodies of the action of which we know less)." Hahnemann in 1797 wrote: "Is it well to mix various drugs in a single prescription, to administer baths, clysters, bleeding, blistering, fomentations and inunctions all at once or in rapid succession, if we wish to raise therapeutics to perfection, effect cures, and know with certainty in every case what the remedy has done in order to employ it in similar cases with still greater or at least with equal suc-

cess? How can we complain of the intricacy of our art when we ourselves render it obscure and intricate? I, too, at one time suffered from this infirmity; the schools had infected me. This miasma clung to me, before it came to a crisis, more obstinately than the miasma of any other mental malady." This miasma has clung to medicine also more obstinately than some of the other mental maladies, for, as Dr. Osler says, that battle "has not been fought to a finish." The following from an editorial on Mono- and Polypharmacy in the Philadelphia Medical Journal of January 10, 1903, is a hopeful sign of the present trend: "Many modern physicians have fallen into the habit of prescribing a single drug and depending upon it, in combination with various hygienic and dietetic regulations. Prescriptions of single drugs, unfortunately, unless combined with various diluents, are not imposing; but this is a matter too small, really, for consideration. A great advantage of monopharmacy—if we can so term it—is that the physician learns through his own experience (and this is practically the only way he can learn) to use drugs with accuracy and success." It will require many years yet before the old school abandons polypharmacy, but that it will, eventually, seems certain. Hahnemann in the preface to his Materia Medica Pura said: "The day of the true knowledge of medicines and the healing art will dawn when physicians shall trust the cure of complete cases of disease to a simple medicinal substance and, when, regardless of traditional systems, they will employ for the extinction and cure of a case of disease whose symptoms they have investigated one single medicinal substance whose positive effects they have ascertained which can show among these effects a group of symptoms very similar to those presented by the case of disease." The dominant school has ignored this teaching of Hahnemann and sought to develop a science of therapeutics along other lines, and with what results? Osler has already been quoted. Here is Goodhart in the annual address on medicine before the 1901 meeting of the British Medical Association:

"Why do we give drugs? Often not because the disease demands them, but because the patient is not happy until he gets them; too often he is not happy

then. They are sometimes given to hide our ignorance, I fear, or to mark time while we watch and wait. They are sometimes given as a gambler on the Exchange speculates in futures, an enhanced reputation being the windfall that is hoped to secure; and then we often give drugs as an experiment in the hope that they may do good." Much more might be quoted from these and others very high in the councils of the old school pointing to the futility of giving drugs to cure disease and the chaos of "rational" therapeutics. It is not surprising that "one of the most striking characteristics of the modern treatment of disease is the return to what used to be called the natural methods, diet, exercising, bathing and massage," as Dr. Osler tells us.

So skeptical are the followers of "rational" therapeutics of the curative value of drugs that they regard the confidence of the homœopathic school in drugs as a case of self-deception. They would attribute the favorable results to the *vis medicatrix naturæ*, which the "bland and harmless dilutions" did not inhibit. Dr. Osler says: "Nobody has ever claimed that the mortality among homœopathic practitioners was greater than among those of the regular school." Dr. Osler was evidently a little careless in his tenses when he wrote that sentence. He doubtless meant to say that "Nobody today claims," etc., instead of "has ever claimed," etc. Sir James Y. Simpson, in 1853, published a book of nearly 300 pages with the title "Homœopathy; Its Tenets and Tendencies." The final paragraph reads thus: "At the same time there remains behind a far more serious and solemn view of this discreditable medical charlatanry. For, in relation to the question of Homœopathy and infinitesmal doses as actually applied in practice, no one conversant with disease can shut his eyes to the dangers of the system, in the way of omission if not of commission, dangers which were lately stated in the following forcible terms by Dr. Williams, a gentleman acknowledged on all hands to be standing in the foremost rank of the London physicians of the present day: 'You see' (says Dr. Williams) 'all sorts of quackery, with Homœopathy foremost, rampant through the land, deluding by its unaccountable infatuations, the powerful, the learned, the rich, and, worse than all, the

poor, in multitudes; and not only are riches placed at the command of the instruments of these fallacies, but what are far more precious, and this is far more terrible to contemplate—the lives of our fellow creatures. In fact, there is at this moment throughout this country an awful system of trafficking or gambling with the issues of life and death, a perilous tampering with the elements of mortality; nay, a jeopardizing, not of the body only, but even of the soul. For who can say where victims are hurried out of the world by a delusion, and for want of proper treatment, who can say that some of such might not have been saved alive and given time for repentance as well as recovery? It is altogether an awful consideration, and I quite shudder when I look back at the number of melancholy cases which have come to my knowledge, where, at the eleventh hour, the regular practitioner has been called in when too late; when the precious time, in which medicine might have availed, has been wasted with Homœopathy; and we could only shake our heads, and lift up our hands, and exclaim, Alas! what folly! and I fear we might add, what knavery, too!' "

This needs no comment. Its mere use in this essay is the most eloquent commentary that could be offered of the changed conditions which fifty years have brought about. Fifty years hence when Homœopathy will be dominant it will excite surprise that Dr. Osler should not have known of the positive value of Homœopathy, at the beginning of the century, just as we are surprised that Sir James Y. Simpson should not even see a negative value in it. If Homœopathy had been the "disreputable medical charlatanry" that Sir James declared it to be, can any one believe it would have survived through the century? Even if it had been a reaction against the prevalent methods of the time, would it not have ceased to exist when these had been reformed? There is only one adequate explanation for the continued vigorous growth of Homœopathy, and that was enunciated by Hahnemann himself in these words: "Homœopathy is a simple art of healing, unvarying in its principles and its methods of applying them. The principles upon which it is based, if thoroughly understood, will be found to be perfect and unassailable."

Let us examine some of these principles as laid down by Hahnemann. "What life is can only be known empirically from its phenomena and manifestations, but no conception of it can be formed by any metaphysical speculation a priori; what life is in its actual essential nature can never be ascertained or even guessed at by mortals." In spite of the enormous increase of our knowledge of organs, tissues, cells, nuclei and protoplasm since that was written, it still remains true. We know that every cell is from a cell, and every nucleus from a nucleus, and that protoplasm is the physical basis of life, but of the actual essential nature of that life we are still ignorant.

"To the explanation of human life, as also its twofold conditions, health and disease, the principles by which we explain other phenomena are quite inapplicable. The material substances of which the human organism is composed no longer follow, in this vital combination, the laws to which material substances in the inanimate condition are subject; they are regulated by the laws peculiar to vitality alone, they are themselves animated and vitalized." How prophetic of our present knowledge of the living cell! And this was written in 1813, twenty-six years before Schwann proposed his cell theory of animal tissues. Today all physiology as well as all pathology is merely a study of cellular activities.

"Now, as the condition of the organism and its health depend solely on the health of the life which animates it, in like manner it follows that the altered health, which we term disease, consists in a condition altered originally only in its vital sensibilities and functions, irrespective of all chemical or mechanical considerations; in short, it must consist in a dynamically altered condition, a changed mode of being, whereby a change in the properties of the material component parts of the body is afterward effected." Starting from purely material conceptions, Hahnemann gradually arrived at dynamic views, though the general current ran in the contrary direction at the time. "We must localize diseases," that is, look for their seat, ran the general current, and we owe much to it, for modern pathology had its beginning in this effort, the beginning of French positivism in medicine. Hahnemann re-

garded these morbid changes as the *effects* or *results* of the disease.

"Diseases must be considered as dynamic derangements of the vital character of our organism; they must therefore be cured by agents capable of causing dynamic change."

Sir Andrew Clark, before the Clinical Society of London, said: "The structural change is not disease; it is not coextensive with disease, and even in those cases where the alliance appears the closest the statical or anatomical relation is but one of other effects of physiological forces, which, acting under unphysiological conditions, constitute by this new departure the essential and true disease. For disease in its primary condition and intimate nature is in strict language dynamic; it precedes, underlies, evolves, determines, embraces, transcends and rules the anatomical state. * * * But always behind the statical lies the dynamic condition. He could hardly have been more explicit in affirming Hahnemann's teaching if that had been his purpose.

The following from the London Lancet, of February 24, 1900, is pertinent also, as showing that Hahnemann's views at the beginning of the nineteenth century are really the accepted doctrines of the medical profession at the beginning of the twentieth century. "That the physician has to study not disease, per se, but the diseased man, is a truth which took us some twenty-two centuries to learn, but which Aristotle knew some 350 years B. C. Until fifty or sixty years ago, disease was regarded as an entity distinct from the body, to be expelled from it by drugs, like a tapeworm, whereas we now regard it *as a state* affecting the entire man, body and mind, structure and function, so that it would be more correct to say that he is the disease than that he has 'got' it, and as this state varies with the constitution, inherited tendencies, antecedents and surroundings of the man, it requires a corresponding variety of treatment. The wise physician adapts his treatment to each patient's peculiarities; to one he may give a certain drug, to another with the same disease a different one," etc.

This is distinctly homœopathic in thought and language. Hahnemann deserves the credit of having insisted upon the strictest individualization, he

taught it systematically in his numerous works. "Totality of the symptoms" or individualization of the disease is one of the essential tenets of Homœopathy. Today the real teachers in medicine are seeing disease as Hahnemann saw it. Vierordt, in his Medical Diagnosis, says: "The objective point of the physician's investigations at the bedside is therefore an individual diagnosis; first, on purely scientific grounds, but still more important from the practical consideration that it must form the indispensable basis for individualizing the treatment. * * * For example, it is positively asserted that the exciting cause of a lung disease is the tubercle bacillus, but this says nothing of the disease, tuberculous phthisis, which is present. In order to discover this the patient must be examined. * * * But nowadays it suffices for many, unfortunately, to find the bacilli in the sputum. * * * The individual diagnosis can never be made at the study table, but only and always at the bedside, and there by a sort of artistic construction of the complete picture of the disease out of its collective phenomena, anatomical and functional." "We must individualize the case." And this also from the preface: "And then a study of the whole organism, the totality of the picture of the disease." The phraseology suggests that he had been reading Hahnemann.

"Now because diseases are only dynamic derangements of our health and vital character they cannot be removed by man otherwise than by means of agents and powers, which are also capable of producing dynamical derangements of the human health; that is to say, diseases are cured virtually and dynamically by medicines." Thus Hahnemann clearly states the corollary to the dynamic theory of disease. If any Sir Andrew Clark has affirmed this it has not come under my notice. The nearest approach to it that I have seen is a paper by Dr. Baradat before the British Tuberculosis Congress, July, 1901, on the use of natural goat serum in the treatment of tuberculosis. "The use of natural serum has given me unexpected results. Natural serum seems to fulfill all the required conditions, for it is both dynamic and bactericidal. We find that a very small quantity produces an intense therapeutic effect. There is here a *quid divivum* due

evidently to the intimate composition of natural serum. No one nowadays denies the dynamogenetic action of serum—it is a recognized fact. Whilst awaiting experiments destined to throw light on the obscure question of the mode of action of serums, we give preference to the theory propounded by Metchnikoff, who looks upon them not as antitoxic, but as stimulating agents of phagocytosis; in other words, as stimulants, provokers of organic resistance."

Serum therapy, or medication by curative or protective serums, is a new art in the healing of disease of which much is hoped. Is it consistent with Homœopathy? Dr. Baradat told us that it is dynamic in its action. Hahnemann told us that this is the only way diseases are cured. The word "dynamic" as applied to a remedy is very new in the literature of "rational therapeutics." These "anti-toxins" (a misnomer, suggested evidently by a materialistic conception of their action) are obtained from men or animals sick with a similar disease. That does not sound entirely inconsistent with Homœopathy. It is surely more in accord with similia similibus than contraria contrariis. If then remedies may be curative in bacterial diseases, not because of any antiseptic or anti-toxic quality, but because of their dynamic action, the germ theory of disease so far from being subversive of Homœopathy is actually confirmatory. Hahnemann anticipated the germ origin of at least one disease, for he says, literally: "On board ships—in whose confined spaces, filled with mouldy, watery vapors, the cholera miasm, finds a favorable element for its multiplication, and grows into an enormously increased brood of those excessively minute invisible, living creatures, so inimical to human life, of which the contagious matter of the cholera most probably consists." Notwithstanding this conception of the exciting cause of the disease, after reading a description of the symptoms, he predicted the remedies for the various stages. These were used with such brilliant results that it forms one of the most gratifying incidents in the history of Homœopathy. One effect was the repealing of the law prohibiting the practice of Homœopathy in Austria.

"As little as we mortals understand the economy

of healthy life, and as surely as it must ever be hidden from us, so impossible it will ever be for us to understand the internal processes of disturbed life in diseases. The internal process of diseases is only manifested by those observable changes, complaints and symptoms through which alone life expresses its inner disturbances, so that in every case we must remain unable to determine which of the morbid symptoms are primary effects of the morbific agency, or which are to be considered as the reaction of vital force in its spontaneous curative efforts." This was written by Hahnemann in 1813. To antagonize symptoms has been, and is, the practice of the self-styled "rational" school of therapeutics. Happily for humanity they are beginning to understand that many of the morbid symptoms in disease "are to be considered as the reaction of vital force in its spontaneous curative efforts." For example, we now know inflammation to be a conservative process, "the response of living tissue to injury." The four classical symptoms—dolor, calor, rubor, tumor—have a new reading today, and for this we are indebted to many investigators, but especially to Metchnikoff. As Dr. Andrew Wilson conservatively puts it: "Inflammation is thus to be ranked, not so much as an unnatural process, but as one which has a true physiological significance, in that it begins at least, in an endeavor on the part of the leucocytes, to save us from the consequences of infection."

Enlightened physicians are beginning to see that fever is something that is not always to be antagonized. Bouchard, of France, recently said: "There is a certain school of medicine that sees nothing in fever, but fever; with doctors of this class the thermometer is the source of all therapeutic indications; they see improvement only in lowering the temperature. No clinical practitioner can accept such a doctrine, and the audacity of the assertions of the school in question has given rise to a reaction in the opposite direction, in Germany as well as in France. Thus we now see the current of medical opinion take a new course. It is now urged that fever may do some good; that it should be treated with respect—a theory that has long been unheard of in the medical world. We may say, therefore,

that it indicates the gravity of the disease, but does not cause it. Elevation of the temperature announces, but does not constitute the danger."

Friedlander goes farther and suggests the employment of artificial fever as a therapeutic measure on the ground that it represents a natural process, which serves the purpose of immunizing and eliminating pathological materials, like bacterial products, etc. He was able to show an increase of the leucocytes up to 25 per cent. after intense heat influences in moist media, like hot baths, steam baths, etc. If then such important disease processes as fever and inflammation are to be considered as a "reaction of vital force in its spontaneous curative efforts" Hahnemann's teaching, that prescribing for single symptoms on the principle of contraries, is "contrary to nature" receives striking confirmation.

Homœopathy has been willfully, or ignorantly, represented as ignoring causes. In the American Medical Association pamphlet already quoted from, this inference, "Hence, you see, it is not necessary to remove causes, nor even to know their nature," pretends to be a logical one from a study of Hahnemann's writings. On the other hand, read paragraph 7 of the Organon: "In a disease presenting no manifest exciting or maintaining cause (causa occasionalis) for removal, [in a note on this Hahnemann says: "As a matter of course every sensible physician will remove such causes at first, after which the illness will generally subside of its own accord."] nothing is to be discerned but symptoms. These alone (with due regard to the possible existence of some miasm, and to accessory circumstances) must constitute the medium through which the disease demands and points out its curative agent. Hence the totality of these symptoms, this outwardly reflected image of the inner nature of the disease, i. e., of the suffering vital force, must be the chief or only means of the disease to make known the remedy necessary for its cure, the only means of determining the selection of the appropriate remedial agent."

We are not surprised to find misrepresentation in a controversial pamphlet, but the historian certainly should be guiltless in this respect. When Roswell Park, in his History of Medicine, says that

Hahnemann "denied disease, admitting only symptoms," he either willfully misrepresents or betrays an inexcusable lack of acquaintance with his subject. When it was no longer possible to deny the truth of Harvey's discovery his enemies declared that it was not original with him. Park says of Hahnemann: "Similia similibus curantur was not original with him." The American Medical Association pamphlet says on the same subject: "Let me prove to you by quotations garnered by the late Prof. A. B. Palmer and myself that the so-called 'law of similars' was common property hundreds of years before Hahnemann was born." This laborious gathering of two learned professors, resulted in finding quotations from four medical and three non-medical men, viz.: Hippocrates, Paracelsus, Valentine, Stahl, Theophrastus, Shakespeare and George Chapman. Had they but consulted Hahnemann's introduction to the Organon they would have rich "garnering," for he there quotes seven medical men, including Hippocrates and Stahl, "who had presentiments that medicines, by their power of producing analogous morbid symptoms, would cure analogous morbid conditions." If they had then turned to the note on these quotations they would have found something singularly pertinent from Hahnemann himself. Here it is: "The following quotations from authors, having a presentiment of Homœopathy, are not brought forward for the purpose of proving the stability of this doctrine, sufficiently firm in itself, but they are introduced to escape the accusation of having ignored these presentiments for the sake of the credit of securing the priority of the idea."

After setting up this man of garnered straw he is knocked down (in the before-mentioned pamphlet) in this fashion: "It cannot in reason be maintained that Hahnemann had never read of the doctrine of similars, for he was a man of great literary attainments, and for many years had earned his living by literary work. I think there are few men in the world today as well versed in the history of medicine as Hahnemann was. It was not ignorance then which led him to claim the doctrine of similars as his own invention; it was dishonesty. It is not ignorance on the part of Homœopaths of today

which leads them to claim the doctrine of similars as the discovery of Hahnemann and the peculiar and exclusive property of their sect; it is dishonesty." Yes, Hahnemann was so well "versed in the history of medicine" that he anticipated just such an accusation and left a reply so consummately happy as to make his unversed accusers ridiculous.

There is evidence in almost any old school Materia Medica, especially Ringer's, that a sort of crude Homœopathy is gradually replacing "scientific" therapeutics. Either these are arrived at as the result of observation and research, or taken directly from homœopathic sources. But in either case they carefully refrain from any reference to the law of similars.

Perhaps the chief reason why therapeutics has made so little progress in the old school during the century compared with the other medical sciences is that it has been a mere appendage of pathology. It is true an enormous amount of work has been done in the study of the physiological action of drugs, but how pitifully inadequate the practical fruits of all this vast labor! It would be interesting to know which had contributed more to this paucity of results—the absence of any law of the application of this knowledge to the cure of disease, or the fact that it has been obtained for the most part by gross experiments on the lower animals, and therefore is not always applicable to the human organism? The fact that they have been "toiling so long and found so little" argues the want of a true science of therapeutics. They have one law, contraria contrariis, and its application by Brunton in the use of Amyl nitrite in the condition known as angina pectoris is a brilliant example of prompt palliative treatment by drugs. Here is a patient with intolerable anguish and pain in the region of the heart, face ashy gray and betraying terror, pulse small and contracted and surface covered with cold perspiration. A few drops of Amyl nitrite applied to the nostrils and almost immediately his face begins to flush; he warms up, he breathes freely and the intolerable anguish is gone. This palliative use of a drug has the same relation to Homœopathy as the use of chloroform or ether as general anæsthetics.

The accepted definition of a homœopathic physician is "one who adds to his knowledge of medicine a special knowledge of homœopathic therapeutics and observes the law of similia. All that pertains to the great field of medical learning is his by tradition, by inheritance, by right." He does not need to resort to palliative measures so often as one who knows nothing of the law of similars, but he may avail himself of every real aid that promotes the comfort or cure of his patient. The end and object of the medical art is to cure disease. Therapeutics of all the collateral medical sciences which has most to do with the cure of disease has made little or no progress among those who reject Hahnemann's teaching. It is anything but scientific. Therapeutics is the strong side of Homœopathy. It is the explanation of its vigorous existence as a separate school. Is not the conclusion irresistible that in the one school they have not yet got hold of the right clue,—of the true philosophy of the science? Hahnemann arrived at the doctrine of similia similibus curentur by the "exact" methods of the latter two-thirds of the nineteenth century, though his environment was of the speculative spirit of the eighteenth century, which overlapped the first third of the nineteenth. His was the experimental method. He put the question to nature. He says: "The true physician should know [regarding the action of drugs], first, what is the pure action of each by itself on the healthy human body? secondly, what do observations of their action in various simple or complicated maladies teach us?" Read also this quotation from the preface to the Materia Medica Pura: "If a work on Materia Medica can reveal the precise qualities of medicines it must be one from which all mere assumption and empty speculation about the reputed qualities of drugs are excluded, and which only records what medicines express concerning their true mode of action in the symptoms they produce in the human body." Is not this in thorough accord with the exact methods in science today? It has been said that "the study of physiology and pathology within the past half century has done more to emancipate medicine from routine and the thralldom of authority than the work of all the physicians from the days of Hip-

pocrates to Jenner." Homœopathy has stood this crucial test. Some of the new discoveries seemed at first subversive of the doctrine, but when finally relegated to their proper domain were found to be consistent with and in some cases confirmatory. The germ origin of certain diseases when discovered seemed to imply a revolution in methods of treatment, but after twenty-five years it is found that the best bactericides for bacteria invading the body are dynamically acting medicines. Bacteria being of the vegetable world were here long before man, and man would not have survived if the special function of protection against these minute enemies had not been evolved; for protection from enemies is as important for the survival of the species as nutrition or reproduction. Indeed "experiment has demonstrated that there resides within the tissues and fluids of the body the property of destroying disease-producing micro-organisms in large or small numbers." In vigorous health it is most manifest, while the effects of malnutrition, fatigue, debauch, disease, and, in short, all influences that materially disturb the equilibrium of physiological function are to diminish or destroy it entirely. We have already seen that inflammation and fever which are disturbances of the physiological equilibrium are conservative or curative exaltations of physiological function. May not the dynamically acting remedy applied in accordance with the law of similars serve as the awakener of this latent protective and curative function? In venturing this it is not with the idea of giving an adequate "explanation" of the law, but rather to refute the implied imputation that it is not rational.

The common platform upon which all sincere adherents of Homœopathy stand is that the most practical guide to aid in the selection of most, perhaps all medicines in the cure of disease is the rule, similia similibus curentur. This is accepted, not as the result of any speculative reasoning, but as an empirical fact. Several plausible explanations of the *modus operandi* of the law of similars have been suggested, and one by Hahnemann himself, but he says he puts "a slight value upon an attempt at explanation." No one has ever explained the ***modus***

operandi of the law of gravitation, but that does not affect our belief in the law.

In trying to present the essential principles upon which the doctrine of Homœopathy rests, the founder has been quoted, for no one since has stated the case so clearly or convincingly. There is such an embarrassment of riches in quotable matter in Hahnemann's writings, pertinent for study at this beginning of the 20th century, that these somewhat random selections are but meagre examples of a wealth of up-to-date medical philosophy. Study Hahnemann's works. Begin with the Lesser Writings and see how the doctrine unfolds itself. The dogmatic and epigrammatic sentences of the Organon, each "like a ponderous block of stone, hewn and sculptured by the skill of an artisan, seeming to have been lifted with Titan power to fill its place and purpose in the structure," will be invested with new meaning. There is nothing in contemporary medical literature that will repay study so well. There is nothing in modern writers commensurate with his master's grasp of the philosophy of the art of medicine. Let no one think that its failure to be universally accepted argues against its truthfulness. Another great German philosopher has said: "Truth can bide its time, for it has a long life before it. Whatever is genuine and seriously meant is always slow to make its way, and certainly attains its end almost miraculously; for on its first appearance, it, as a rule, meets with a cool, if not ungracious reception, and this for exactly the same reason that when it is fully recognized, and passed on to posterity, the immense majority of men take it on credit, in order to avoid compromising themselves, whereas the number of genuine appreciators remains nearly as small as it was at first. Truth depends upon no one's favor or disfavor, nor does it ask any one's leave; it stands upon its own feet, and has time for its ally; its power is irresistible; its life indestructible.

WHY STUDENTS OF MEDICINE SHOULD SELECT THE HOMŒOPATHIC SCHOOL.

BY DR. V. E. BALDWIN, AMBOY, IND.

"It is a pleasure," said Lord Bacon, "to stand upon the shore and see a ship tossed upon the sea; a pleasure to stand in the window of a castle and see a battle and the adventures thereof below; but no pleasure is comparable to the standing upon the vantage ground of truth (a hill not to be commanded, and where the air is clear and serene) and to see the errors and wanderings and mists and tempests in the vale below."

Truth Supreme.

Truth is eternal and unchanging, the immutable relationship of things which preserves their unity. It cannot be despised, and if ignored the penalty of ignorance, indolence and impudence is to pay. It demands the submission of the ambitious man and wins the reverence of the student. The right relationship of facts, events and truths is the chief concern of men today. The greatest thing in the world is to know the truth, the bravest thing in the world is to live it.

The world is progressive. It is ever approaching a correct understanding of this unchanging relationship. In every branch of learning new truths are being revealed, new laws discovered, and he who would win the crown which truth awards must adjust himself to the eternal verities.

Men are made free by truth. There are many, however, who, admitting their woeful confusion, are so conservative, so satisfied with present knowledge, that they will not investigate. They cannot grow. There are some so bigoted, so stubborn, that in spite of reason and regardless of evidence they pursue a wanton course in old and beaten paths. There are others so radical, so irreverent, believing all is false, that they ignore the good that is. They are not only poor authority and bad advisers, but world retarders. The truth seeker is liberal; he has a reverent conservatism, is judicious in accepting

new things; he proves all things, holds fast to that which is good, presses forward.

It is taken for granted that this is the attitude of the prospective student, especially the student of medicine. Principles rather than policy, conviction rather than tradition or environment, should decide the course of the prospective physician. *His first aim should be to know the truth, what is true regarding health, what is true about disease, what is true about curative medicine.*

History of Medicine.

Confidence is an essential factor of enthusiasm.

Law is an essential factor of science.

Science is the key to progress.

Strange as it may appear, every branch of art and science has made more rapid progress during the past few centuries than medicine. Medical men had not been liberal, had worked in the dark, had failed to grasp the relationship of the things they dealt with; they could not advance. For a thousand years little or no progress was made toward systematizing a science of therapeutics. Men were growing faithless and skeptical as to the possibilities of a science of therapeutics. Dr. Charles Williams says in his "Principles of Medicine" (allopathic): "Compare the state of medicine with that of anatomy, physiology, and chemistry, how minute, how precise, how connected, how definite are these, yet how loose, how indefinite, how uncertain, how unconnected is the practice of our art." Brown-Sequard, the great pathologist and physiologist of France, said in 1866: "We find very little known as regards the real and ultimate action of remedies. This is much to be lamented." The late editor of the Dublin Medical Journal (allopathic) remarks in an editorial: "Assuredly, the uncertain and unsatisfactory art which we call medical science is no science at all, but a mere jumble of inconsistent opinions, of conclusions hastily and often incorrectly drawn, of facts misunderstood, of comparisons without analogy, of hypotheses without reason and of theories not only useless but dangerous."

Meanwhile the natural sciences have made rapid strides toward organization. In these branches laws had been discovered, their truth proved and main-

tained, and around them all other related facts have taken their place naturally and inevitably. In physics, Archimedes, by accident, it seemed, had observed and demonstrated the law of specific gravity. In mechanics the law which is its basic principle "the less force equals the greater by moving through more space at the same time" had been discovered by Galileo. Newton's law that "all bodies attract each other directly as the mass and inversely as the square of the distance" became the foundation for astronomy. Harvey demonstrated the circulation of the blood and thence revolutionized physiology. Dalton placed chemistry along with the exact sciences when he proved that "elementary and simple bodies combine with each other to form compound bodies in definite and fixed proportions." Many others might be enumerated—as the laws of friction, electricity, the elasticity of steam, and the discovery of the magnetic needle; all of these have been means to enable modern inventors to provide for us the comforts of this twentieth century. Because of the discovery of these laws along scientific lines of study there can be unanimity of opinion and assurance of progress.

Until the last century medicine had no such fully demonstrated laws. Its confused state, as well as the unsatisfactory results in practice at the close of the previous century, was an excuse for the more intelligent and conscientious to shift about for a more definite and assuring means of healing the sick. Time and again the more philosophical of the profession had glimpses of the guiding law. But none were astute enough to formulate and promulgate the doctrine.

A Law in Medicine.

It was not until 1796 that a definite law of therapeutics was ever asserted. Six years previously, while Dr. Samuel Hahnemann was translating Cullen's work on allopathic materia medica, he suddenly conceived the mystical idea of the law of Similia Similibus Curentur. Here it was that he read "cinchona bark when taken in large doses would produce on the healthy symptoms similar to ague." Yet it was recommended for the cure of ague. He paused in his work and marvelled at this coinci-

dence. "Can it be possible that this is the reason why cinchona bark cures ague," he asked himself. He would experiment upon himself; he would know the truth. Lo, and behold, his surmises were verified, he developed a typical chill, and symptoms of an intermittent fever. He made a decoction of the bark and prescribed it to the sick complaining of similar symptoms, and to his delight the coincidence became a verified fact in his experience. He might have shouted, as did Archimedes, when he plunged into his bath and noted that he had displaced an amount of water equal to his own bulk, "I have found it! I have found it!"

The law of therapeutics seemed very clear to him then. On making subsequent provings of other drugs upon the healthy, and prescribing them in like manner for the sick with similar phenomena, he was invariably successful.

Two Schools in Medicine.

Since the announcement of the observation Hahnemann made, there have been two medical schools; the one allopathic, supporting the ancient notion of prescribing for the sick on the basis of results obtained by experiments; the other homœopathic, resting its therapeutics upon the law of "similars."

Teachings in Common.

Before going farther into the discussion of the tenets of each school let us eliminate the subject matter upon which all agree, and because of which there would be no grounds whatever for distinct and separate institutions. All the natural sciences, so far as they are applicable to the study of medicine, have or should have equal prominence in the course of study. Physics and chemistry are the same in both; botany and zoology, biology and physiology, as important to the one as to the other, are taught in both. Anatomy and surgery are subjects upon which there is little ground for contention. We use the same text-books in histology and psychology, and apply nearly the same rules in hygiene and dietetics.

Where the Schools Diverge.

On two subjects only do we diverge, and yet these subjects stand for all that makes any medical college

necessary. They are first, etiology and pathology, the cause and nature of disease; and second, therapeutics, the science of cure. Here we divide. On these two foundation stones we must erect systems of medicine. It is hard to separate these subjects, as a science of cure is almost wholly determined by understanding the cause and nature of disease. This statement is verified by the fact that in the past allopathic therapeutic methods have been changed from time to time to adjust themselves to the new theories of pathologists as to the nature of disease. On the basis that disease is due to some morbid matter existing in the body, it calls for purges, diuretics and sudorifics; or, if there were any inequalities of circulation these call for blisters and bleeding; toxins in the blood call for chemical antidotes; bacterial infection calls for antiseptics, the therapeutic agent always changing with new explanations of morbid processes. There being no fixed etiology and pathology there could be no enduring therapeutics.

There could be no fixed etiology, because there was no fixed point of view. The "pathologist," being at the same time a chemist, a physiologist, anatomist or histologist, would invariably interpret the morbid changes from different points of vision. Since there was no universal law for disease phenomena, the chemist would detect chemical irregularities in the tissue; the physiologist, disordered function; the anatomist, deformities, and the histologist, cell degeneracy. Consequently there could be no uniformity of opinion, and the existing predominant influence determined the drift of therapeutical empiricism.

Homœopathic Standpoint.

While it may not be possible to give a complete analysis of morbid changes, however, there are important points upon which Homœopaths agree.

First. Any natural phenomena, per se, cannot at the same time be cause and effect.

It goes without saying that matter cannot exist without cause. Matter of itself is inert; it cannot move; it cannot grow; it cannot think; even organized bodies cannot exist for any length of time without an immaterial element to hold their parts in com-

bination. The earth, the sun, the universe, all manifest an omnipotent influence operative over all, through all and in all. All matter is impregnated with a vital element.

Man has "the breath of life," his body is the temple of a living soul. There are no accidents in nature, man exists because of the influx of life. Without the spark which vivifies the tissue even his finely organized and complicated body would crumble into dust. Call it vital force, simple substance, dynamic power, or what you will, yet back of these bodies, back of organic and inorganic forms, back of earth, the sun and the universe itself is the modifying influence of an immaterial force. Rational beings cannot leave it out of account. It must play a part in any pathological or therapeutic discussion. Yet to the allopathic prescriber this is so much nonsense. He sees nothing in man but a complicated, though systematic arrangement of tissue elements. From his standpoint the body is the beginning, the end, the sum total of man's existence. That which he cannot see, feel or hear is of little consequence as far as therapeutics is concerned.

Second. Disease is dynamic disorder.

The homœopathic physician acknowledges the immaterial element of man's existence as playing an important part in his emotions, sensations and functions. He sees deeper than the body, he perceives the hand of law working in his tissues. To him disease means more than degenerated flesh and blood. It means disordered vital economy. To him health is an index of good government, or a proper adjustment of vital forces within the body. Disease stands for bad government or a disordered vital economy.

Let me illustrate this point by analogy. A state is founded on its constitution, a constitution on the will of the people. The will of the people is determined by their intelligence, intelligence is a measure of the perception of right relation, and morals is the measure of its practice. If the intelligence is great and the morals good, so long the state will endure. Let these degenerate and the state will crumble to dust. Enemies may harass and storms threaten, but if the people be patriotic, wise and pure, the state is secure. The greatest enemies to any state are the enemies within. Social and politi-

cal decay will ultimate in riot and ruin, disorder will prevail and disolution threaten. What can be done to restore the state? Three ways suggest themeslves in such conditions: (1) Coercion, (2) compromise, (3) regeneration and education.

To coerce the state is sure to meet with resistance or ultimately destroy it; to compromise is always temporary and partial; to regenerate requires wisdom and time. So it is with the sick man. To try to compel his organism to function only meets with resistance and complication. How often the invalid is drugged with concoctions which disarrange his digestion, disturb his circulation and paralyze his senses in the endeavor to coerce the parts into a state of order, forgetting the disordered life principle and disregarding the profound struggle which nature is making to restore normal function. Nor can permanent order be restored by compromise. We palliate symptoms for awhile, but eventually they will recur and most generally in an aggravated form. We are driven to admit, theoretically at least, that the only rational method that promises to be safe, speedy and permanent would be to restore order at the center of government. To treat the patient, not his parts; the tenant, not his house.

In this analogy is illustrated the contention between allopathy and Homœopathy. The one magnifies the material, the other the immaterial phase of man's existence; the one suppresses, the other regenerates. The allopath says the body is the man, therefore, disease is a pathological lesion, which, when locally repaired, will functionate normally, forgetting the immaterial factors without which there could be no man, either in a state of health or disease. He plasters with poultices to draw out some morbid matter; he washes with antiseptics to destroy the microbes; he irritates with caustics to enforce a healing process; paralyzes the part with anodynes to relieve the pain, too often ignorant of effects and indifferent to consequences. Perhaps after all the swelling does not subside, the sore does not heal and the pain recurs. He sees nothing but the lesion and this absolutely refuses to be restored. He has called to his aid all the local adjuvants which experience from previous generations has suggested.

He has fed his patients with the most nutritious diet. He has tried emetics, purgatives, sedatives and stimulants, yet the disease not only persists but spreads. The whole vital economy is aroused; now it is a struggle for existence.

Can disease exist without a cause, can a carbuncle, an ulcer be both cause and effect? Can tainted blood and palsied nerves be the beginning and the ending of disorder simultaneously? Impossible! There is something prior to ulcer, blood and nerve. It is the man himself. The patient is sick, not his skin, his blood, his nerves; the disorders in these are simply indices of the nature of the disordered man, hints to tell us he is sick, just as the staggering gait, the bloated face, the irrelevant talk tell us a man is drunk. His tissues are not intoxicated, the man has lost co-ordination and the sense of adjustment; his vital processes are in confusion, he is readily diagnosed a drunkard. How foolish it would be to advise the tying of hands to abolish stealing, the ligating of lips to suppress swearing, forgetting the while that the man is a sinner and these are but his symptoms. His inner life is wrong, he needs regeneration and readjustment of its principles to correct his faults. Just so truly the sick man is suffering from perversion and disorder of the vital forces. These must sooner or later be readjusted if he may enjoy ease and comfort. Then, and not till then, will all his morbid conditions and symptoms disappear safely, speedily and permanently.

There must be a definite relation between the ultimates of disease, as they appear in the body, and the cause of disease as a condition of disordered vital force. Without that cause there could be no lesion. Give that cause, and there must eventually appear a given lesion. Remove the cause, if such be possible, and the lesion must disappear in all curable cases.

Objections to Allopathy.

Allopathy uses physiological means to correct a dynamic disorder. Therefore, it is often incompetent to eradicate the cause. Local applications do not remove it, and do not restore a healthy state. For example, an eczematous eruption of the skin is a pathological lesion which represents an internal

disorder; it exists because of such disorder. One of Nature's methods to restore order is through eruptions; the eruption is no accident but a natural sequence. The economy is protecting itself by eliminating that which is an enemy to health. That this constitutional trouble manifests itself in a particular kind of eruption is evident to everyone who observes. The allopath undertakes to cure this eruption, and applies some astringent salve, which, perhaps, dries it up or "drives it in." At any rate it disappears. By this act he has opposed Nature's process. Nature's physician seems to say, "Through the skin is the safest and freest avenue of drainage; an eruption here need not jeopardize the life of the patient." Allopathy says, "This discharge must be stopped." So without inquiry into vital causes he attempts to prevent what Nature is doing for the patient's welfare. If he suceeeds it may only follow to his chagrin—perhaps he calls it a rare coincidence—that the disease breaks out afresh in some other part, it may be some vital point.

The patient is taken with desperate pain, again palliative medicine disregards Nature's danger signal from within, and with anodynes it muffles the cry for help without relieving the cause of the distress. It is only temporary, it cannot be permanent. The physician is unable to affect the immaterial plane with heroic doses, or at least a combination of drugs, for if they do no harm they must be assimilated or eliminated, and at best can only minister to the body on the physical plane.

Allopathy has no law in therapeutics. The only basis upon which it offers its prescriptions is the experience of other men in other cases. Granted that cases are cured upon this basis, which is readily admitted, there are serious objections to allopathic methods.

First. Its prescriptions include, with rare exceptions, two or more active ingredients, not all of which can be specifically indicated in any given case.

Any drug when taken into the body and assimilated must spend its force some way somewhere, else why should it be prescribed at all? Two or more drugs must inevitably react in as many different ways, else there would be no apparent necessity for more than one. Now, if the disease is a local lesion, and these

drugs are spending their force in different directions, it stands to reason that all of them cannot affect the diseased part. No doctor can prescribe two or more drugs wisely unless he is able to explain two propositions:

a. As to how these drugs, when taken together, will react upon one another, chemically, physiologically and dynamically.

b. In what direction and with what final effect will these drugs spend their forces upon the human economy.

Unless these principles are understood the physician who prescribes must confess his ignorance of grounds for making his prescription. It is folly to say that drugs not specifically indicated will do no harm. This alone is a confession of weakness. And, if they are to be of no benefit why disturb the system with the disposing of them, which alone would require the expenditure of valuable energy. Scientific (?) medicine prescribed for an epileptic:

℞. Iodide of potash,
Syrup of tolu,.....aa ℥iij.
Syrup of Ipecac, ...℥iss.
Fluid ext. Veratrum viride, ..℥i.
Morph. sulf., ...grs. iij. Mx.
Sig.—One drachm to be taken three times daily.

Also Bromide of sodium was to be taken in increasing doses until it produced bromism; also some blue mass to alter the secretions, and for the bowels a pill, now and then, composed of Aloes, extract of Hyoscyamus, extract of Nux vomica and extract of Ipecac. Ten separate function-deranging agents to cure an epileptic. Can any chemist explain the reaction of these drugs on one another, not to mention their action in the human economy. Hahnemann said: "The business of the physician is to heal the sick, speedily, gently and permanently." Does it stand to reason that this method would be gentle? Is it even safe? Upon what principle in therapeutics has "the disease been cured?"

Second. Experience is not a safe therapeutic guide.

a. The recurrence of cases of exactly similar type is highly improbable.

b. The action of a drug on one patient might be wholly unlike its action on another, just as ordinary food stuff agreeable to one might be obnoxious to another.

It is for this reason that science has drawn such widely different conclusions on therapeutic measures when depending on experience. What one doctor uses successfully another fails with; what one doctor recommends, another claims is dangerous. Their experiences differ, because no two patients or their sicknesses are identical. Under such conditions, what is the inexperienced to do? Can it be that Dr. Kent's old allopathic preceptor spoke the truth when he said to him: "Doctor, you will lose scores of cases before you will learn what not to do."

Third. Allopathic physicians do not agree in their prescriptions.

They have no means of actually determining what is the indicated remedy in any case they treat; they declare there can be no law. Osler, one of the greatest of allopathic practitioners and authors, says repeatedly in his text that the expectant methods are all that can be depended upon. He even refuses to suggest indicated remedies in his treatise on practice (allopathic). Outside of Opium, Calomel, Quinine, Potasium iodide, salts and Arsenic, the dominant school depends largely upon the recommended preparations of pharmaceutical houses for its remedies. Dr. S. E. Chapman, of California, took a very careful record of the symptoms of a patient with a detailed history of the case. He sent this statement, enclosing a two dollar bill, to ten allopathic physicians of national repute, and asked for a prescription. At the same time he sent the statement to ten Homœopaths of equal repute in different parts of the United States. Eight of the allopaths answered, and sent as many separate prescriptions, including a score or more of distinct drugs. No two agreed; one refused to prescribe without seeing the patient; one did not reply. The Homœopaths gave a unanimous decision in favor of a single remedy. Repeated tests of this kind have resulted similarly. In the light of such variety of conclusions on the same set of symptoms, is it justifiable to speak of allopathic practice as scientific medicine?

Prof. H. C. Wood, in the preface of his "Treatise

on Therapeutics" (allopathic), sums up the condition as follows: "Experience is said to be the mother of wisdom. Verily she has been in medicine rather a blind leader of the blind, and the history of medical progress is the history of a man groping in the darkness, finding seeming gems of truth, one after another, only in a few minutes to cast each back into a heap of forgotten baubles that in their day had also been mistaken for verities. Narrowing our gaze to the regular profession to a few decades, what do we see? Experience teaching that not to bleed a man for pneumonia is to consign him to an unopened grave, and experience teaching that to bleed a man suffering with pneumonia is to consign him to a grave never opened by nature. Looking at the revolutions of the past, listening to the therapeutic babel of the present, is it a wonder that men should take refuge in nihilism, and like the lotus eaters dream that all alike is folly, that rest and quiet and calm are the only human fruitions?"

The Tenets of Homœopathy.

Is it any wonder that in times like these men of philosophical turn of mind should long for and search for a key that might solve the problem of the relationship of drugs to the phenomena of disease? It has been said that searching minds and living truths cannot always abide apart. Ever since the time of Aristotle it was conceded that such a relationship existed, and frequently the truth was all but revealed. It happened by the merest chance to be disclosed in tact to that master mind, that patron saint of an accurate therapeutics, Samuel Hahnemann. Although from the first it seemed very clear, yet it remained for him to demonstrate to the world: 1. That disease was the product of disordered vital force; 2. that drugs when given to the healthy could produce certain definite pathogenetic variations from the normal; 3. that these results were relatively the same for all men, at all times, in all places; and, 4. finally, that those drugs will cure such natural morbid symptoms in the sick as they have been shown to produce artificially in the healthy.

On this framework Homœopathy has founded her Materia Medica and practical therapeutics. It remains for us to establish these tenets as sound and

practical in order to demonstrate the advantages of Homœopathy over allopathy.

Comparing the Materia Medica of the Two Schools.

It is taken for granted that the first point is established. Let us compare allopathic Materia Medica with that of Homœopathy. Homœopathic provings have been made upon healthy human beings; a given drug carefully selected, purified and prepared is taken in repeated doses by a given number of healthy persons. Careful notes are taken by both the subject and his observers of all the signs and symptoms which vary from the normal. Those signs and symptoms which are common to all are set down as of greatest significance. Those that are experienced by a small per cent. of the provers are indicated as of less significance, and so on down the scale. All the signs and symptoms are recorded in a degree of prominence in which they are manifested. In this way all our drugs are proved. Besides these, but of minor importance, might be mentioned the symptoms noted in poison cases which result more or less seriously, and finally, and of the least importance, is the clinical experience of observant practitioners. This constitutes the drug pathogenesis and materia medica of symptoms, so that Homœopaths know relatively what to expect from any given drug, how it spends itself in a human organism, and how it perverts the sensorium.

Allopathic Materia Medica is made up from three sources:

a. Clinical experience, or the result of the action of drugs on the sick.

b. The action of drugs upon healthy animals.

c. The pathological changes produced by drugs as shown by vivisection and post mortems.

The objections to such methods are apparent to thoughtful observers. Such Materia Medica would not only be unreliable but impracticable. It could not be constant in the first place. The effect of a drug upon one person in sickness might be different from that upon another. The causes of diseases being various, the nature of disease being modified by family history, and individual idiosyncrasies, and physical environment, the action of any drug must be uncertain and confusing. Again, animals cannot talk; ex-

periments upon them must therefore be unsatisfactory and unreliable. The nice discriminations, which are most important, of modified sensations and emotions, cannot be elicited from them. Perhaps, too, they are not susceptible to the same influences which men are susceptible to and in the same manner and degree. Finally, suppose the physician could know, which he cannot, the remedy indicated by the pathological state of the diseased organ, how could he make such knowledge practicable at the bedside? If the doctor must make a microscopical slide of the patient's liver, kidney or spleen to determine the remedy he needs then he might as well engage the undertaker and be done with it. This part of Materia Medica reminds us of the practice of the nurseryman who pulled out the grafts to see whether they had started to grow. Such a Materia Medica based on such observations is not only full of false conclusions and theoretical statements but is very unscientific and impracticable.

The homœopathic Materia Medica is true for all men in all places and in all ages. The experiments on scores of healthy people at one time must give a record that will be constant for all men in all times. The factors are constant, the result must be constant. Given a healthy person and a pure drug, we will get a given pathogenesis. According to allopathic Materia Medica the factors are inconstant. A variable disease in man and a pure drug must give a variable result. This accounts for the confusion in "regular" medicine.

Drug phenomena equal disease phenomena. Here as in all the natural sciences, law directs, experience confirms. Hahnemann observed the striking similitude between the signs and symptoms produced by the action of Cinchona on the healthy, and the curative action when applied to ague and intermittent fever. His subsequent experience verified his conclusion that the law of similars was true. He first grasped the relationship between drug action and disease signs and set it down as law. Law is not matter, it simply confirms a fixed relationship of matter. When Newton observed that the apple fell when separated from the branch, he was able to assert in a general proposition, which time and experience has confirmed, the law of gravitation. Such

a statement of the relationship of bodies is law, until experience can controvert it. There is only one way to demonstrate a law and that is by the practical test. Will it work? To Hahnemann's mind the law was true, because when he applied it, it removed the complaints. It is not a question of logic so much as common sense. It is not a question of probability but of certainty; it must either be true all the time or false all the time. If called upon to define electricity, magnetism or gravitation you would make a dismal failure. Scientific men have given up the idea of reaching an explanation from a material standpoint. However, that does not hinder them from applying these forces according to the laws discovered. No one now refuses to ride in street cars because they do not understand the action of the motor. The cars run and that is sufficient.

In the same light should the law of "similia" be tested. In all the literature against Homœopathy no one has succeeded in proving that it does not work. The small coterie of men surrounding Hahnemann in the beginning of the century has now increased to thousands. They are to be found in every nation. They have come, the best of the early men at least, from allopathic ranks. Every year the number increases, and why? Because Homœopathy cures. The men who put it to an honest test are its converts, there are no backsliders from the homœopathic camp. There are many, indeed, who are incompetent to apply its rigid precepts, and from ignorance or indolence stumble along, sometimes falling out entirely, but never because of the failure of the law. Wherever it has been faithfully applied human suffering has been alleviated.

The provings of Hahnemann made a hundred years ago are true today, always will be true. Allopathic Materia Medica has changed again and again; the text-books of yesterday are obsolete today; the text-books of today will be altered tomorrow. As Prof. H. C. Wood remarked: "What has clinical therapeutics established permanently, indisputably? Scarcely anything beyond the primary fact that quinine will arrest an intermittent, that salts will purge, that opium will quiet pain and lull to sleep." But the Materia Medica of Hahnemann and the early masters is the masterpiece of homœopathic practice

forever. When allopathy is forgotten and its patrons pointed out as curiosities of medical history; when its books are laid upon the shelves, dust covered and moth eaten, the provings of Hahnemann will still remain the permanent guide and authority for homœopathic practice. If any prospective medical student desires to practice tomorrow what he learns in the colleges today he must be trained and educated in a homœopathic school.

Homœopathy Is Scientific.

Homœopathy is the only system in which prevision is possible. One of the tests of the universality of a law is the ability to predict results by its application. Given a certain definite set of symptoms it should be possible to determine a definite remedial agent. If this cannot be accomplished by any therapeutic system it is unworthy the name of being scientific; it does not merit the patronage and favor of a science-loving public. When Asia was being swept with cholera and allopathy was losing over two-thirds of its patients, Hahnemann secured a description of a typical case, and after comparing the symptoms with those of the proved drugs, publicly declared that in the first stage Camphor would relieve, and in the later stages the remedies were Cuprum and Veratrum album. When the plague struck Europe, by these simple remedies Homœopathy was able to save three-fourths of the cases, while allopathy was still losing two-thirds. It was on the result of the law of similars as applied to cholera that hundreds of unprejudiced and thoughtful doctors of the old way were compelled to loosen their moorings and investigate the tenets of Homœopathy. To investigate was to be converted. Hereby hangs the most interesting chapters in the life story of Jahr, Hering, Lippe, Holcombe, Dunham and others.

Homœopathy is to be preferred to allopathy because it engenders confidence and enthusiasm. The successful mechanic must know how to use his tools, when to use them, and where to use them. If he knows these things the building of a house becomes an intensely interesting piece of work. If the surgeon knows his anatomy and is skillful with his instruments an operation is a delightful task. The

chemist who understands the relationship of elements is fascinated with his experiments, and the doctor who knows the action of all his remedies, and the exact diseased state in which they are applicable, finds pleasure and profit in his practice. The Homœopath knows the drug action of every remedy that he uses. According to the law of similars he knows, then, in what diseased states they are applicable. He has reason to be confident. Someone has said, "He that knows and knows that he knows is wise, follow him."

A man cannot be scientific and at the same time be ignorant, prejudiced or indolent. The medical student must answer these questions for himself:

First. Is the law of similars true; if not, why not?

Second. Has any substitute been offered for it?

The Homœopathic Principle Tested.

Homœopathy asserts that it is true. For a hundred years it has been subject to investigation; the pioneers of Homœopathy were allopaths who had investigated it. Out of the committee of five appointed by the leading British Medical Society to investigate and expose it two were converted and the other three never reported.

Constantine Hering, who became the patron saint of Homœopathy in this country, was similarly appointed by a Berlin Medical Society to investigate it and to controvert it. His conversion resulted. Our late Dr. P. P. Wells is another who enjoyed a similar fate. It has been so thoroughly tried and tested that to deny that the law exists is foolish; one might as well say that the earth does not move nor the apple fall. The fact that ninety per cent. of the graduates of her colleges spend the remainder of their days in its practice, while only thirty-three and one-third per cent. of the old school graduates stay in that profession, would indicate that it was true. Almost every consistent and energetic homœopathic practitioner is making a good income, and what is better he delights in his work. Truth is never narrow; one truth is but a stepping stone to another. Standing upon the vantage ground of truth all related facts are revealed, error is dethroned and faith is supreme. The Homœopath is not a skeptic, he is not working in the dark, but obedient to law he loves it, and because he loves it he obeys it.

The Discouragements of Allopathic Treatment.

Allopathy has neither been able to demonstrate the fallibility of the law nor to formulate a substitute, therefore its practice is not only empirical but lawless. Is it any wonder that the more thoughtful become disheartened, disgusted and some of them dishonest? Disheartened, because like ships adrift they have no rudder; disgusted, because they cannot cure their patients; dishonest, because they have lost their faith in drugs and dare not retreat.

For this reason allopathy in these later days, failing in medicine, is magnifying surgery. Nearly every serious case is subjected to an operation. So common has this become, and when surgery is not indicated, especially in chronic diseases, that even among students this expression is common fun—"The operation was a success but the patient died." Even in therapeutic surgery there is confusion; what one commends another condemns. The patient is subject entirely to the caprice of his doctor, who proceeds to adopt a course of treatment recommended by the profession much as our grandmothers prescribed catnip or peppermint tea according to the dictates of the most influential neighbor.

Homœopathy In Practice.

Homœopathy has won its most unmistakable rights to the favor of science by its results in practice. Here only can we estimate the great difference between the schools. Statistics talk; if you were going to invest your money in land you would inquire into the productivity of the soil. If you were going to invest in loans you would demand the best security. In every business enterprise you would count the cost and estimate the gain. So, too, the prospective doctor must ask of the schools three questions:

First. By which system have I the assurance of the least mortality?

Second. In which school are my opportunities and possibilities the larger and nobler.

Third. Which do I want, science based on law and fact, or only the consensus of current opinion?

Since statistics are open to all they will tell their own story. Allopaths never care to refer to them, they are too embarrassing, there is too much to explain. A man prominent in the profession recently

remarked that "with all their increase of remedial agents in the last fifty years, the allopaths have not been able to reduce the mortality in pneumonia in a single per cent."

Another doctor bewailed the lamentable increase of heart failures since the introduction of coal-tar products for acute disease. The late Dr. Rush, of Chicago, speaking on this point said: "Instead of modern medicine limiting disease it has been instrumental in complicating and increasing it." On the other hand, the mortality under homœopathic treatment decreases with the increase of the knowledge of the Materia Medica and the laws of similars. In every instance where records have been kept the mortality is less under Homœopathy than under allopathy. The comparative statistics of Homœopathy and allopathy in hospital practice covering a period of five years compiled by Dr. Joseph Buchner, of New York, shows the death rate of the two schools to be as follows:

Disease.	All.	Hom.	Ratio.
Erysipelas,	23 %	8 %	28—1
Diarrhœa,	21.2 "	9 "	23—1
Fevers,	5.3 "	1.2 "	4—1
Typhus,	16 "	13.3 "	1—1
Pleurisy,	15.6 "	11.3 "	2—1
Inflammation of bowels,	41 "	6.1 "	7—1
Pneumonia,	29.4 "	6.3 "	4—1
Dysentery,	26.8 "	7.1 "	3—1
Heart affections,	51.7 "	15.5 "	3—1
Apoplexy,	48.3 "	28.5 "	1.5—1
Consumption,	48.5 "	38.5 "	$1\frac{1}{8}$—1

This is typical of all hospital records.

A comparison in the orphan asylums in New York covering a period of twelve years showed the allopathic death-rate to be one in every forty-one cases, and the homœopathic death-rate to be one in every one hundred and forty-six cases, or a ratio of three to one. Figures from the report on the epidemic of yellow fever in the United States in 1878 showed an average mortality for the allopaths of eighteen and six-tenths per cent., and the Homœopaths six and six-tenths per cent., or a ratio of three to one. In the Irish famine of 1847 three classes of

hospitals were instituted with the following results:

Allopathic treatment, death-rate, thirteen per cent.

No treatment, simply cleanliness and good diet, ten per cent.

Homœopathic treatment, death-rate, two per cent.

Here, according to Kidd, the old school treatment proves it to be worse than none by three per cent.

In the light of such statistics, and many more of similar significance, is it a wonder that the Chicago Inter-Ocean has said editorially: "They who have not tried Homœopathy have not half tried to get well."

This evidence should have some weight with the prospective student of medicine. More than this, Homœopathy is rapidly becoming the leading practice in many of our cities. In fifty years fourteen thousand students have graduated from the twenty homœopathic colleges in the United States. Ten million patients are under homœopathic care, and millions more await homœopathic physicians. To-day the demand is in excess of the supply. Thousands of towns and cities are yet without a homœopathic practitioner where handsome patronage is available. With the least mortality the demand is the greatest. With field the broadest the opportunity is the largest.

Every allopathic medical journal will tell the student that the field of medicine is full. State societies are urging everywhere more astringent regulations to check the product. A mighty army of allopaths is jostling elbow against elbow in the mad race for a living, while thousands of inviting fields await the coming of the scientific and successful physician, he who prescribes by law and system. Homœopathy cures, it is an accurate and precise form of practice, it appeals to reason, intelligence and the finer senses of man when studied and understood, and it offers quicker relief, speedier cure, and more permanent benefit to suffering mankind than any system of medication which has ever been devised. Its slogan is "Truth," its history "Progress." He who enters its profession will not have made a mistake.

WHY STUDENTS OF MEDICINE SHOULD SELECT THE HOMŒOPATHIC SCHOOL.

BY "QUE DITES VOUS."*

Among the beautiful works of art that adorn our national capital is a splendid monument in granite and bronze upon which may be found this inscription:

CHRISTIAN FREDERICK SAMUEL HAHNEMANN,
DOCTOR IN MEDICINE.
HOFRATH
LEADER IN THE GREAT MEDICAL REFORMATION
OF THE
NINETEENTH CENTURY
AND
FOUNDER OF THE
HOMŒOPATHIC SCHOOL.

This monument was dedicated June 21, 1900, in the city of Washington, D. C., by the American Institute of Homœopathy, the oldest national medical society in America. One of the foremost periodicals of the school thus speaks of it: "It stands for what we, as Homœopathists, believe is true and best in medical science; it stands for honesty, for liberality, for tolerance; it stands for scientific medicine; it stands for Homœopathy."

Hahnemann, the founder of Homœopathy, the "Leader in the Great Medical Reformation of the Nineteenth Century," was a German physician, a scholar, a philosopher, and a master of ten languages. He was versed in all branches of science independent of as well as connected with medicine, and he ranked as one of the profound scholars of his day.

In proof of this we quote the following from no less an authority than Sir John Forbes, physician-in-ordinary to the Queen: "No careful observer of his actions, or candid reader of his writings, can hesi-

*Pursuant to the writer's desire to remain incognito, unless first place was attained.

tate for a moment to admit that he was a very extraordinary man, one whose name will descend to posterity as the exclusive excogitator and founder of an original system of medicine; the remote, if not the immediate, cause of more important fundamental changes in the practice of the healing art than have resulted from any since the days of Galen himself. He was undoubtedly a man of genius and a scholar; a man of indefatigable industry and dauntless energy."

John Syre Bristowe, M. D., in an address before the British Medical Association, speaks of Hahnemann as follows: "That he had learning and ability and the power of reasoning is abundantly clear. He saw through the prevalent therapeutic absurdities and impostures of the day; he laughed to scorn the complicated and loathsome nostrums, which even at that time disgraced the pharmacopœias; and he exposed with no little skill and success the emptiness and worthlessness of most of the therapeutical systems which then and theretofore prevailed." Valentine Mott, the pride of American surgery, visited Hahnemann, and this is his testimony: "Hahnemann is one of the most accomplished and scientific physicians of the present age." Hufeland referred to him as "one of the most distinguished German physicians," and Jean Paul Richter denominated him "a prodigy of learning."

Many other instances might be quoted to show that Hahnemann was the peer of any of his time in medical learning; moreover, he was a philosopher, one who was not only a thinker himself, but who also taught others how to think and how to investigate. Such was the Founder of Homœopathy, the Leader of the Great Medical Reformation of the Nineteenth Century.

Medical Science in Hahnemann's Student Days.

The state of medical science at the beginning of the century just past, especially in the field of therapeutics, was in a chaotic and unsatisfactory state. The writers of that time were universal in their condemnatory verdicts and showed that a rational and scientific therapeutics did not then exist. The following are a few of the opinions enunciated by the medical fathers of the period: Bichat, the illustrious

physiologist, makes this humiliating confession: "The Materia Medica is naught but a conglomeration of erroneous ideas." Sir Astley Cooper declares: "The art of medicine is founded on conjecture and improved by murder." Cullen, whose Materia Medica was translated by Hahnemann, says: "Our Materia Medicas are filled with innumerable false deductions." Girtanner, a very great authority of the eighteenth century, writes: "Our Materia Medica is nothing but an industrious collection of the delusive observations that physicians have made in all ages." Dr. Kruger Hanson, a no mean authority, says: "Medicine, as is now practiced, is a pestilence to mankind; it has carried off a greater number of victims than all the murderous wars have ever done."

A Few Recent Opinions.

Dr. Claude Bernard, the great French physiologist, candidly confesses "Scientific medicine does not exist." Oliver Wendell Holmes showed his distrust of prevailing medicine by saying: "If all the drugs were cast into the sea it would be so much the better for men, and so much the worse for the fish." Dr. Quain, editor of the Dictionary of Medicine, in an address to the British Medical Association in 1873, says: "Alas! our means of curing disease do not make equally rapid progress. This is not as some assert, because disease cannot be cured; it is simply because our knowledge of remedies is deficient." Thus therapeutic impotency is admitted by the fair-minded leaders of the dominant school and by the professors in its own medical colleges. All this would seem to be an acknowledgment that this school is powerless to cure disease.

The Reformation.

Hahnemann himself was impressed thoroughly with the inefficiency of medicine in disease; disgusted with his results he abandoned practice and devoted himself to earning a livelihood by translating books from other languages into German. It was while translating Cullen's Materia Medica from the English that he was struck with the unsatisfactory explanation given by Cullen of the cure of ague with Cinchona bark. The happy idea occurred to him to test the effect of the bark

on the healthy human body. His own words are as follows:

"For sake of experiment I took for several days four drachms of good Cinchona bark twice a day; my feet, finger tips, etc., first grew cold. I became exhausted and sleepy; then my heart began to palpitate, my pulse became hard and rapid. I had an intolerable anxiety, trembling, prostration in all my limbs; then throbbing of the head, flushing of the cheeks, thirst, and, in short, all the ordinary symptoms of intermittent fever appeared one after another, but without febrile rigor. In a word, even the special characteristic symptoms of intermittent fever, dullness of the senses, a kind of stiffness of all the joints, and in particular the disagreeable numb sensation, apparently located in the periosteal covering of all the bones of the body, made their appearance. The paroxysms lasted two or three hours each time and returned when I repeated the dose, otherwise not."

As the fall of the apple conveyed to the profound and sagacious philosopher Newton the idea of the law of gravitation, so the physiological effects of Cinchona bark conveyed to the mind of the philosophical Hahnemann the general law of cure by which diseases are to be encountered.

The law of gravitation had existed before Newton, the law of cure had existed before Hahnemann, even the older writers, Hippocrates, Paracelsus, Galen and Stoerck, were at times close upon it, but it remained for Hahnemann to demonstrate it, which he proceeded at once to do, and after six years of experiment spent in testing medicines upon the healthy human body to determine their exact effects,—years also devoted to observing the result of these experiments at the bedside,—he published to the world in an old school medical magazine the law of similia similibus curentur—"Let Likes Be Treated By Likes," the universal law which is applicable to the treatment of disease.

This "law of similars," as it is familiarly called, is in harmony with all nature. Likes beget likes, likes are drawn unto likes, a smile begets a smile, a frown begets a frown. Like sounds produce harmony, unlike sounds produce discord; and harmony, not discord, brings sweet temper, appetite and good

digestion. Sunlight brings good cheer, darkness brings despondency, and so throughout the realm of nature the law of likes is ever uppermost.

The enunciation of this law was brought about after long years of patient toil and research by its founder; it is not a mere passing fad, a laboratory deduction heralded today, doubted tomorrow and discarded after a wondrous nine-day life. Its champion was not one to court an evanescent fame by rushing blindly into print. He was sure of his ground and he spent six years of toil and privation in prosecuting his researches. Sphinx, pyramid and obelisk will become worn away by the desert sands; amphitheatre, parthenon and temple will melt in the glowing heat of the sun; feudal castles, moss-covered and ivy-grown, erected to commemorate knightly deeds of chivalry, will crumble to dust; even Homœopathy itself may lose its name, but the immutable law of cure, similia similibus curentur, resting on the rock of truth, will last forever.

What Is Homœopathy?

Homœopathy may therefore be defined as the science of therapeutics based on nature's law for healing. It is the science of the selection of a remedy that causes, in the healthy, effects similar to those for which it is employed in disease. The methodical testing of drugs on the healthy was first done by Hahnemann; he saw at once the fallacy of obtaining a knowledge of drug action by testing upon animals, knowing that the effects of medicines vary according to the animal experimented upon. Thus it is known that rabbits will eat Belladonna leaves, pigs will eat of Nux vomica freely, hogs and horses will eat Aconite, all of which substances are poisonous to man. We know, too, that drugs affect different animals differently, thus Ipecac is an emetic to man and dogs, but not to rabbits. Conium will poison the horse, but not the ox. Hence the necessity of testing drugs on the healthy human body to determine their rightful actions. This testing must be done singly, for to obtain the pure action of a drug it must be administered singly and alone, unmixed with any other substance. If tested singly surely it must be given singly. If given singly there is not the necessity for so large a dose, and this has led to

the small doses of the system, for it is reasonable to suppose and experience verifies the supposition that a single drug acts better when uninterfered with by any other substance, and so polypharmacy is no part of Homœopathy. Again, it has been found that the dose repetition is not needed so frequently. Therefore to recapitulate the fundamental features of Homœopathy we say:

First. Disease is manifested by its symptoms—all the symptoms—or, by what we term the totality of the symptoms of a given case.

Second. Knowledge of drug action must be obtained by experimentation upon the healthy human body, and this has been largely done for us by the early workers in the school.

Third. The curative relation between these two sets of phenomena is by virtue of the "law of similars" or similia similibus curentur.

Fourth. The selected remedy should be administered singly, uncombined with any other; hence the doctrine of the single remedy.

Fifth. It should be given in the smallest doses that will cure; hence the minimum dose.

Sixth. As enough is sufficient the dose should not be unnecessarily repeated.

All these topics are capable of a wide expansion and homœopathic physicians are familiar with all their phases.

Homœopathy therefore is a general fact,—a principle or law of nature; it is a practical fact; it stands upon its comparative merits; it is simple and intelligible; it gains by comparison; it is a medical treatment for all time and applicable to all forms of disease, new as well as old. It is a practical guide, a guide to the choice of medicine, not of the dose. It aims to eradicate or permanently cure disease. It economizes the vital forces. It is gentle and agreeable. It administers one remedy at a time. It is applicable to acute as well as to chronic diseases. It is ever prepared to meet any new form of sickness, and by it a physician is enabled to treat diseases that he never saw or heard described. It carries out in detail what all medicine does in general. It is the only system that includes the three great divisions of therapeutics, namely, preventive medicine, palliative medicine and curative medicine.

While curative medicine is its specialty, preventive medicine always and palliative medicine only when no harm may be inflicted by the agencies is employed. Homœopathy's principles will stand the test of scientific inquiry, her methods will bear the critical investigations—in fact, these are invited.

What Homœopathy Is Not.

Homœopathy is not an irregular practice; it is founded upon a law. Twenty physicians were once called upon to prescribe for a case of illness. The same symptoms were detailed to each. Ten were homœopathic physicians, and all prescribed the same remedy. Eight of the ten allopaths prescribed forty-two different medicines, in which no two prescriptions were alike. The other two did not respond to the invitation, preferring not to exhibit their therapeutic "regularity."

Homœopathy is not unscientific practice. It is not opposed to pathology; it regards pathology, but not as a basis for treatment; it recognizes that a system of medicine founded on the shifting sands of pathology cannot be scientific. It is not the "little pills." Homœopathy was a working system long before little pills were invented; they are simply convenient vehicles for the pleasant administration of medicines. It is not quackery; quackery is secret and Homœopathy is open to the world and courts the fullest investigation of physician, student and patron. It is willing to stand upon its merits, and it always gains by comparison. It is not a treatment according to fashion,—now anodynes, now germicides, now serums, now blue glass, now creosote, now sulphuretted hydrogen, now anti-toxines. The popular panacea of today, speeding to oblivion supported only by the ephemeral theories of pathology, is no part of it. Its progress consists in a development of its Materia Medica and a better understanding of disease. It is not a faith cure; Homœopathy, it is acknowledged, is eminently successful in children's diseases, and in childhood the faith element is small; also, it is successful in the treatment of animals, and here faith is wanting. While faith and hope in all cases of illness conduce to recovery, and are therefore most desirable, they are no more essential to homœopathic practice than they are to any

other medical system. It is not an uncertainty; those who have tried it at the bedside know this better than those whose knowledge is obtained from its antagonists. It is not an infinitesimal dose; this is a popular misconception fostered diligently and perhaps ignorantly by the opponents of our system. Similia similibus curentur says nothing of the dose. A homœopathic cure may be, and is, often wrought with the massive doses of allopathy. Experience, however, shows that small doses act better and with less shock to the system. It is not magic, though cures made by it would almost seem to border thereon, nor is it mysterious, nor a popular delusion, nor mesmerism, nor mental healing.

By Homœopathy it is not meant, for example, as our opponents assert to ridicule us, that if a man be poisoned he must take more poison; that to remove a sliver from the finger another must be introduced; that to cure a burn one must thrust the burnt part into the fire; that to drink on if one has drunk too much; nor to strike the place that was struck; nor to swallow a tape worm to remove one. These interpretations of Homœopathy and of our law were written with the finger of ignorance upon the ragged page of prejudice, and we stoop not to notice them further.

What Is a Homœopathic Physician?

The definition adopted by our national organization is as follows: "A homœopathic physician is one who adds to his knowledge of medicine a special knowledge of homœopathic therapeutics and observes the law of similia. All that pertains to the great field of medical learning is his, by tradition, by inheritance, by right." Thus a homœopathic physician possesses everything that is possessed by allopathic physicians, and in addition thereto the science of therapeutics. Who would be a physician lacking this accomplishment?

Says a writer in one of our principal periodicals: "We of the homœopathic profession are the colleagues of the old school whether they will or no; we study the same books; read the same periodicals; discuss the same questions from the same viewpoints in our medical conventions and at our firesides; their bacteria are our bacteria; their germi-

laws to protect the people, who, by the way, have never asked this protection (it was the doctors themselves that wanted it), there is as yet no law to prevent a person doctoring himself, and this can certainly be done more safely by the homœopathic method.

Another thing that Homœopathy does is to eradicate the tendency to disease, and thus professional visits are reduced in number to the benefit of the purse. Fewer visits are as a rule required in Homœopathy, for the giving of strong doses, as is practiced by the other school, necessitates frequent visits in order to watch the action of the drug.

What Homœopathy Has Done.

It has abolished bleeding, and bleeding was the accepted treatment of all diseases for a number of years after the introduction of Homœopathy. A book was written on the subject as late as 1835, and the operation was in full sway in 1848. In 1860 physicians bled for scarlet fever, and in 1876 for pneumonia, but today it is not done even in apoplexy, the last disease in which it was given up.

It has abolished leeches. In 1856 about 800,000 leeches were imported into New York, and one commercial house was almost wholly devoted to that traffic. Today the song of the leech is heard no more in the land.

It has reduced the death rate in cholera from fifty per cent. to fifteen; yellow fever from eighteen per cent. to six per cent.; peritonitis from thirty-two to seven per cent., and erysipelas from eight to one per cent. It has robbed pneumonia of its terrors and reduced its death rate from twenty-four to six per cent. Scarlet fever has no frightful mortality under its beneficent treatment, and the scarlet flag of warning is seldom changed into the black flag of death. It has robbed the sick room of the dangers of poisonous drugs, and hence drug habits under homœopathic treatment are unknown. Diphtheria is far more amenable to homœopathic methods; even the claimed improvement by antitoxine, which possibly is a crude form of Homœopathy, does not approach our results. It has instituted investigations never before scientifically and accurately undertaken which have been of incalculable benefit to hu-

manity. It has widened the field of application of drugs to disease by these investigations to an almost undreamed of extent.

It has not only reduced the mortality of our most virulent diseases, but it has cut down the death rate in our institutions in a marvellous manner. In Cook County, Ill., Hospital, the great Chicago hospital where allopaths, eclectics and Homœopaths have representation, the ratio of mortality is decidedly in favor of Homœopathy; next best is the eclectic system, and least favorable the allopathic, which lost twice as many as the homœopathic, and thirty per cent. more than the eclectics, and their patients spend twice as many days in the hospitals as ours. In Melbourne, Australia, the death rate of typhoid fever in an epidemic a few years ago was thirty to fifteen cent. in the allopathic hospital and nine per cent. in the homœopathic hospital. The mortality in the three leading hospitals of New York city the first year the large homœopathic hospital was organized was as follows: Bellevue Hospital, 12½ per cent.; Charity Hospital 8½ per cent.; Homœopathic Hospital, 6 per cent.

Statistics might be quoted to an almost endless extent showing that the mortality under homœopathic treatment is five to fifty per cent. less than under any other system of medicine. Those who are interested in this question will find further data in the little work by Dr. T. L. Bradford, of Philadelphia, recently published, entitled "The Logic of Figures," from which much of the foregoing is taken.

The Growth of Homœopathy.

Oliver Wendell Holmes was a scholar, a delightful poet and doubtless a good physician, but when he turned his hand to prophecy he made a dismal failure. He prophesized the death of Homœopathy in a prophetic article written in 1848. At the threshold of the twentieth century there are more institutions, hospitals, public and private, in the United States than there were practicing physicians of Homœopathy in 1848. Professor Holmes lived to realize his prophetic failure.

In 1875 there was established in the University of Michigan a homœopathic department. Michigan

was the first of our States not only to recognize the claims of the new school, but also that the taxpayers who supported State medicine, many of whom, and especially of the better and thinking class, should not contribute alone to the education of physicians of a school in which they had no faith. About that time there was much bitterness shown our school, not by the people nor the authorities, but by the physicians of the dominant school.

A physician who was practicing in a town of Southwestern Missouri, and a graduate of the old school department of that university, wrote a letter to the "Detroit Review" bemoaning the disgrace of admitting Homœopathy to the university. He stated in his communication that Homœopathy was dead in his part of the country; that there was only one homœopathic physician within a radius of one hundred miles from his town, and that he was on his last legs. He said that he felt like turning his diploma with the face toward the wall because of the indignity thus brought upon his Alma Mater. Today the number of homœopathic physicians within a radius of one hundred miles from this town has increased over three thousand two hundred per cent., and it is far from being a populous community.

Ever since Homœopathy was promulgated it has been declared either dead or dying, but somehow or other, like Banquo's ghost, it will not down.

During the last two decades of the nineteenth century the growth of Homœopathy has been commensurate with that of any previous period. Let us compare briefly the status of the school in 1880 and in 1900:

In 1880 there was one national homœopathic body; in 1900, ten.

In 1880 there were twenty-three State societies; in 1900, thirty-four.

In 1880 there were ninety-nine local societies and homœopathic clubs; in 1900, one hundred and fifty.

In 1880 there were eleven homœopathic colleges; in 1900, twenty-two.

In 1880 there were sixteen homœopathic journals; in 1900, thirty-three.

In 1880 there were thirty-eight general homœopathic hospitals; in 1900, seventy-six.

In 1880 there were thirty dispensaries; in 1900, sixty-three.

In addition to this there are about two hundred and fifty private hospitals and sanitariums devoted to the treatment of patients by the homœopathic method. Thus it is seen that there has been a doubling of these figures all along the line in the past twenty years.

The Persecutions of Homœopathy.

Every reform must be baptized in the waters of tribulation before it will be received by the public. As Homœopathy was the only innovation that ever invaded the medical field it was not to be expected that it should escape the fate of all advanced ideas. "It is not in Jerusalem alone that the prophets are stoned." The abolition of polypharmacy and the revenues from prescriptions first incited the druggists to revolt against the system, and they expended their wrath upon the founder. In later years the success of its practitioners over those of the dominant school excited the bitterest jealousy, and many unkind words have been spoken on each side even while both are honestly endeavoring to achieve the physical regeneration of man. New truths have always been persecuted: When Peruvian bark was introduced it was denominated a deadly sin to take it; anæsthesia met with similar opposition; Harvey, the discoverer of the circulation of the blood, was considered a mad man; when the stethoscope was introduced it was condemned, a physician of that period saying in ridicule thereof, "My ear is not fine enough to hear the grass grow;" when percussion of the chest was suggested as a means of diagnosis it was likened unto rapping on the outside of a bottle of wine to determine its quality; Galileo uttered a blasphemy when he said, "E pur si muove;" Olympic laughter greeted the steamboat; a "Coo" was on the track of the locomotive; the discovery of vaccination by Jenner was received with ridicule and contempt; Daguerre was dubbed a lunatic for discovering photography; even the humble potato upon its introduction into Scotland was violently denounced as unholy because not referred to in the Bible. Homœopathists have been called magicians of the school of Zoroaster, more skillful

charmers than Circe or Medea, more dexterous than Cagliostro or Houdin. Homœopathy has been no exception to the fate of great reforms.

Arguments Against Homœopathy.

The arguments against Homœopathy from the earliest time have been chiefly furnished by those who have never investigated it, or whose knowledge of it has been derived from the writers of previous denunciations.

These so-called arguments have been bitter, and such terms as "homœopathic quackery," "renegades," "absurdity," "delusion," "assassin," "monstrosity," "odious system," "disgusting practice," "loathsome remedies," "fraud," "humbug," etc., gives evidence of their kind. Vituperation is even still used by the professors in some of the allopathic colleges. We could refer to one who always speaks of Homœopathy as "pseudo-medicine." These are the weapons of those whose prejudice prevents their trying the system,—and by the way it takes no small amount of mental acumen to try the system intelligently. It is not learned in a day. Like all the true sciences it is exact, but difficult. Those who claim to practice both ways are those who are in business "for revenue only," and their knowledge of Homœopathy is often as crude as is their knowledge of medicine in general. They are the "Docs" of the profession.

The following from the Philadelphia Medical Journal of as late a date as March, 1900, shows that the "arguments" against Homœopathy continue:

"The downright scoundrels, the out-and-out nostrum traders, the sectarians, are treated by us as the prairie wolf and tramp dogs, the solitary elephants, the forest cats, etc., are treated by their brethren. We expel them, and they are known as enemies forever. Of course they continue to use the education stolen from the profession, and their knowledge of civilized life, to commit depredations on their former masters." This is in accord with regular ethics. This is from an editorial; is it a wonder that the editor was soon removed from his position?

A recent writer against Homœopathy gave seven lines from one of our chief works, Hahnemann's Organon, a book of 300 pages, to furnish his read-

ers with an "example of its style." Could one judge of the style of the Bible by selecting the first seven lines of the Gospel of Matthew as a sample.

Is Homœopathy Sectarian Medicine?

Sectarians we are in the same sense that a man may be a Christian and yet a protestant, an American citizen and yet a republican, a physician and yet a Homœopath. Sectarianism is the offspring of originality and the guardian of progress.

We are accused of trading on a name as if sectarianism was fanaticism. The apostle Paul was accused of belonging to the hated sect of Nazarenes. Josephus styled the Christians a sect. We are coolly asked to abandon the name, as England asked the early colonists to abandon their ideas of freedom. "True sectarianism," says Helmuth, "is compatible with the highest degree of learning; whilst it is firm for the preservation of rights, it has the greatest toleration for the opinions of others. In fact, I might say throughout the world, in theology and in medicine, sectarianism is the authorized expression of doctrine, the definite intellectual expression of belief. I hold that if sectarianism had been a bar to its progress medicine today would be an incongruous mass of poorly ascertained facts; for, from the time that the sons of Hippocrates founded the dogmatists to the period when the allopathic school forced the Homœopaths to become sectarian, the history of medicine is the history of sects, all having more or less influence upon the progress of medical science; nay, more, the majority of the illustrious leaders whose names have descended to our times as acknowledged fathers in medicine were sectarians."

No Homœopathic Representation.

It has been said that we have no representation in the armies and navies of the world, nor in national medical service, nor in railway or steamship employment, nor in life insurance companies as examiners, nor in city, county, or State institutions. Furthermore it has been declared that the homœopathic school is not recognized by scientific societies at home or abroad, and that it has made no advancement in scientific knowledge since its foundation. All these statements are false. In the late war with Spain nine of our surgeons were in service, three

with the rank of major. Many homœopathic physicians and surgeons are connected with railway medical service, with insurance companies as examiners. Many United States pension examiners are Homœopaths. There are eight homœopathic hospitals for the insane under State control and their records are emphatically in favor of our system. Three State universities have homœopathic departments, Two city universities and one other have homœopathic schools conected with them. As to our scientific investigations, that we have made them, no further evidence is necessary than to point to the instances wherein the old school has appropriated our remedies and the uses of them as derived from our investigations in corpore sano.

Inroads of the Dominant School in Homœopathic Drug Employment.

The use of Aconite by the old school is comparatively recent, but the drug was used by Hahnemann three-quarters of a century ago for the same indications that it furnishes today. Hahnemann, one hundred years ago, suggested Belladonna for the same uses to which it has been applied during the past two decades. Phillips, a few years ago, in a work on Materia Medica, speaks of Rhus in paralysis; we have used it since 1816. He gave Bryonia anew to the world. We knew it and used it in 1816. Cuprum is a new remedy of the old school; we used it in 1805; the same is true of Pulsatilla, Camphor, Ledum, Thuja, Cannabis, Euphrasia and many others. The use of Castor old, Magnesia sulphurica and Podophyllum in dysentery; Mercurius cyanatus in diphtheria; Gelsemium in colds; Hamamelis in hæmorrhoids; Phosphorus in pneumonia and fatty degeneration; Lycopodium in uric acid deposits in the urine; Apis mellifica, or the poison of the honey bee, in rheumatism,—are among the allopathic "finds" of the last twenty years. For these affections Homœopaths have used the same remedies for over fifty years, and in many instances a hundred years. The poison of the rattlesnake is just now proving a great remedy in cases of the bubonic plague in India,—our own Crotalus, seventy-five years old! This is the very genius of Homœopathy.

Bacteriological Therapeutics.

The late Rudolf Virchow, one of the greatest medical men whom science has produced, announced a short time before his death that modern bacteriological therapeutics rested on a homœopathic basis. The same may perhaps be said of antitoxine; of the Pasteur treatment for hydrophobia; of vaccination or the treatment of tuberculosis by tuberculin or neuclein. While these methods have not been generally approved by homœopathic physicians because irregular in their genesis, it is a source of satisfaction that the very acme of old school scientific research verifies our principles. We cannot, however, close our eyes to the fact that many bacteriological practices are steeped with commercial interests. The pharmaceutical laboratories do as much, if not more, to further the use of these various substances than physicians themselves, yet it would seem that even the latter are not guiltless. "Behring has patented his diphtheria antitoxine serum on the continent; Koch for years has made a princely royalty out of his lymph; little Denmark has boomed her butter trade through tuberculin." Neuclein comes high, and the profession would seem to be on the search always for some revenue producing serum, or some "gusher" of a toxin well.

Achievements of Hahnemann.

No better summary of the achievements of Hahnemann exist than the following written by the late Dr. Selden H. Talcott, superintendent of the Middletown State Hospital, New York:

"1. He portrayed the true nature of disease and described it as a disturbance of vital force.

"2. He enunciated the law of similars embodied in the doctrine, 'similia similibus curentur,'—a law on which scientific medicine is inevitably based.

"3. He inaugurated the plan of proving drugs upon the healthy before using them as medicines for the sick.

"4. He discarded polypharmacy as unscientific.

"5. He adopted the plan of using the single remedy for the safe and speedy cure of disease.

"6. He made war against bleeding, blistering, purging, administering emetics and all forms of unnecessary depletion.

"7. He defined medicine in a manner comprehensive enough for all time. In his Lesser Writings he states: 'A knowledge of disease, a knowledge of remedies and a knowledge of their employment (that is for the cure of disease) constitutes medicine. That definition has not yet been improved upon.

"8. He reduced the size of the dose until all danger of aggravation from the drug was removed. He proved the possibility of successful treatment by the administration of medicines in minute quantities, and when the fact was determined there was a gradual abandonment of the 'kill or cure' doses of the ancients."

The Advantages of Homœopathy.

The advantages of Homœopathy to the physician may be thus summed up:

1. The emancipation of his mind from doubt and confusion.
2. The provision of a guide.
3. The simplicity of the means.

The advantages to the patient may also be thus summed up:

1. The banishment of nauseous drugs, painful and debilitating measures.
2. Greatly increased efficacy and success.
3. Deliverance from medicinal diseases and other destructive consequences of former methods of treatment requiring months and years to eradicate.

We quote the following from a prominent writer on Homœopathy: "Homœopathy fills no insane asylums with drug wrecks; she populates no almshouses with mercurial sufferers; she inhabits no dens with morphine fiends; she infests no human frames with the awful disasters of the hundreds of drugs that might be named; she vagarizes no brain with the fanciful visions and vicious tremens of cocaine and alcohol. She comes to save, not to destroy. She comes to cure, not to palliate." What further advantages could appeal more forcibly to a patient than these?

Our Homœopathic Medical Colleges.

Our institutions of learning are the pride of Homœopathy in this country. Our colleges are located in Boston, New York, Philadelphia, Baltimore, Cleveland, Cincinnati, Ann Arbor, Detroit,

Minneapolis, Chicago, Iowa City, St. Louis, Louisville, Kansas City, Denver and San Francisco. It is one of our proud boasts that our school has ever been in the lead of medical education. The first college to establish a three years' compulsory course in medicine was a homœopathic college, and it antedated this feature of old school instruction by twelve years. A four years' course is now compulsory in all our colleges, and the sessions have been lengthened to eight and nine months in many of them with a minimum requirement of seven months. Three of our colleges are connected with State universities, three are connected with other universities. Our laboratory facilities are equal, and in many instances superior to those of the majority of the old school teaching institutions. Our clinical facilities are represented in large hospitals connected with all of our colleges. There is an esprit de corps among our students not found elsewhere, and the classes being smaller than old school institutions students are brought into closer relationship with faculties and with patients.

Our teaching of the elementary branches of anatomy, physiology, chemistry, physiological chemistry, hygiene and sanitary science is in the most capable hands. It is said of us that we pay little attention to the subjects of bacteriology, pathology and diagnosis. Nothing could be further from the truth. Our teaching in these branches is all that is taught in any medical institution of the country, and far beyond this; our bacteriological studies extend beyond the mere study of the subject; we make this important topic pay a rich tribute to our knowledge of drug action in the treatment of disease. Pathology, while it does not form a foundation for our therapeutics, is studied in its ever-changing features and helps to further our understanding of disease and thus pays tribute to the common aim of our system, namely, to cure disease. Diagnosis is not studied with us to merely distinguish one affection from another, but as a means of remedy selection; we make diagnosis of value to the patient, not merely a satisfaction to the physician,—and so throughout the vast field of medical learning. In most of our colleges women are admitted on equal terms with men, and in New York we have a college alone for wo-

men. There is no college in the homœopathic school that a student would make a mistake in attending; though few, they are of high excellence and standing. Our colleges are under the supervision of the Intercollegiate Committee of our national organization, the American Institute of Homœopathy, and in them is taught all that pertains to the great field of medical learning and in addition thereto homœopathic medicine.

The Literature of Our School.

The literature of the homœopathic school is a growing and efficient one. Our chief work has been done in the field of the study of drug action and the fitting of the same to disease. In every field where the application of the remedy would lend aid to the cure we have a fine literature; in all the specialties, in surgery, in the practice of medicine in all its various branches, we need not go out of our school for learned, complete and up-to-date works. In the fixed branches of chemistry, anatomy and physiology we rely upon the standard works on these subjects from whatever hands they come. We have our own works on diagnosis, urinalysis, electricity and kindred topics. Our periodical literature is a praiseworthy one and gives the "abstract and brief chronicles" of the progress of general medicine, as well as that of our own system. Our research literature is an imperishable record of true medical progress. Our societies publish transactions, our colleges issue bulletins and journals, our hospitals publish reports and statistics. In short, all the field is occupied, and well occupied. Our libraries contain not only the works of our own school, but the best there is in medicine in other schools.

Therefore, Choose the Homœopathic System.

To recapitulate and to conclude: We maintain that students of medicine should select the homœopathic system for the following reasons:

First. It offers all that old school medicine can offer in the medical field, and more, since it adds thereto a knowledge of homœopathic medicine, Materia Medica and therapeutics.

Second. It is a scientific system; its practitioners are possessed of knowledge not possessed by any other one system; its colleges and teaching facilities,

laboratories, hospitals, libraries, journals—all institutions of the school—are surpassed by none in the great medical field.

Third. It offers a profession that is not overcrowded, fields that are virgin, opportunities that are waiting, fame and fortune to be won.

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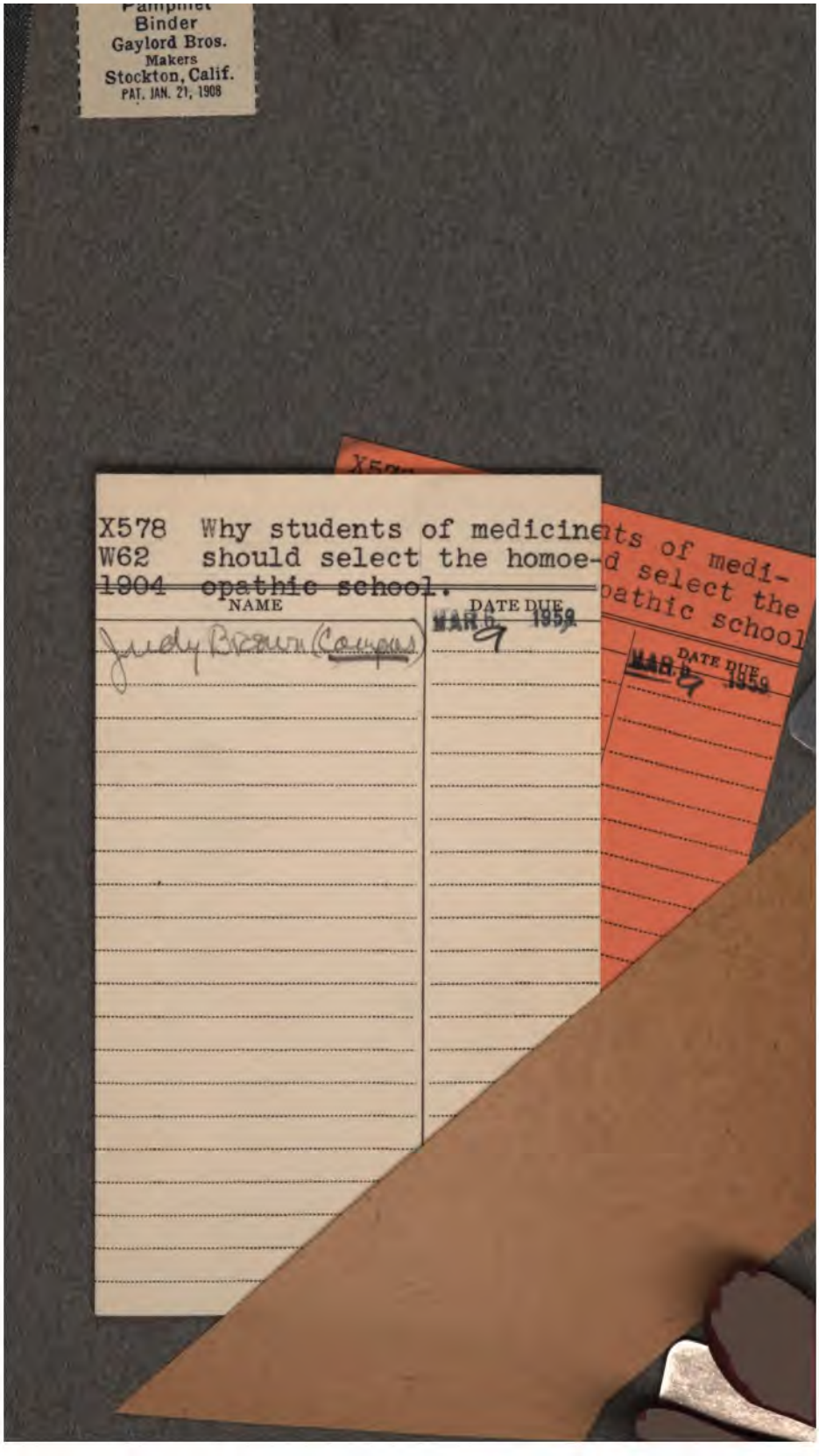
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